



University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1934



BANGALORE :

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1936

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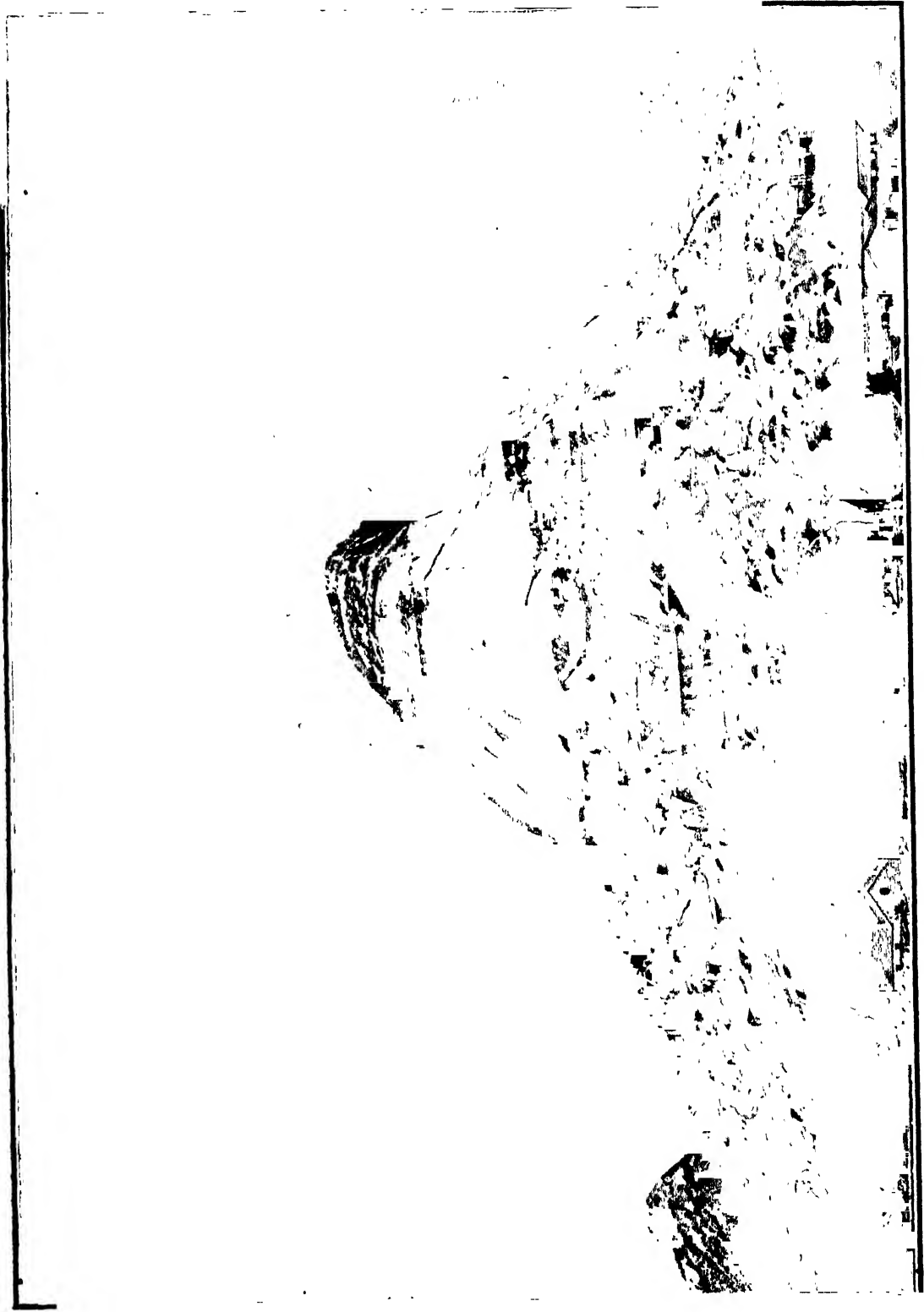
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VIEW OF THE HILL, MADHUGIRI (p. 19).

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1934.

PART I—ADMINISTRATIVE.

The only change in the staff was the retirement of Mr. M. C. Srinivasa Iyengar, Pandit of this Department, in January 1934.

Staff.

The Director toured in all the Districts of the State except Shimoga and Chitaldrug for inspecting ancient monuments and for

Tours.

collecting epigraphical and archaeological data about important artistic and historical structures. The Assistant to the Director made a long tour in the Hassan, Kadur and Shimoga Districts for collecting new inscriptions. The Architectural Assistant who was transferred to Mysore, temporarily, worked mostly at the Head-quarters.

Some of the ancient sites explored by the Director were Būdhīhāl, Nelamangala and Sāvandurga. A detailed study was made of some of the most important hill forts in the Bangalore and Tumkur Districts.

Tours for studying the Chālukyan monuments in the State were concluded and the work of preparing the drawings and photographs required for illustrating the monograph on Chālukyan Architecture in Mysore was continued at Head-quarters.

Monuments.

The number of new inscriptions collected during the year is about 80. They belong mostly to the Vijayanagar period and some of them relate to the Sringeri and the Tirthahalli Matts. An interesting inscription on stone found near Sringeri consists

Epigraphy.

of a grant by Vidyāranya Svāmi in 1386 A. D. The copper plates of the Sringeri Matt were re-examined and some of the inscriptions found in the *Kaḍitas* and palm-leaf manuscripts were copied. The succession list of the Bhāgavata Sampradāya Matt at Mulbāgal, Tirthahalli Taluk, was secured. Mr. R. Rama Rao, B.A., Assistant to the Director, did the bulk of the Epigraphical work of the year.

Several important manuscripts and some coin collections were studied.

Publications. During the year the detailed report of this department for 1930 was printed and that for 1931 was sent to the Press.

The manuscript of the Report for 1932 was completed. The work of printing and binding the Index Volume I of the *Epigraphia Carnatica* was completed and the copies were received from the Government Press, Bangalore.

Select views of the architectural monuments and certain publications of this department were exhibited at the Karnāṭaka Sāhitya Parishat in May 1934.

The Director was deputed by the University to the 7th All-India Oriental Conference held at Baroda in December 1933 and as instructed by the Vice-Chancellor invited the Conference to hold its next Session in Mysore.

Excavation work was not resumed for want of funds. Consequently the monograph on the Chandravalli Excavation could not be completed and published.

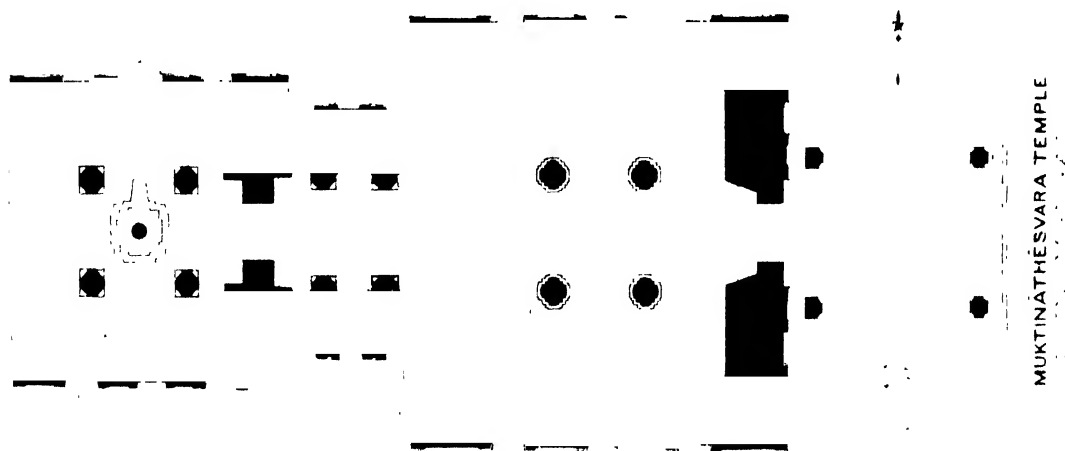
The notes made by the Director about the repairs and conservation needs of the monuments studied by him are published in the body of

Conservation. this Report. Notes received from the Office of the Government Architect regarding the work done by that office for the conservation of monuments, are embodied in Appendix "A." The monuments inspected by the Director of Archaeology in Mysore and his assistants are also named under Appendix "A."

The staff of the Department worked very hard particularly in connection with the survey of monuments and deserve to be thanked for the zealous work they did during the year. Thanks are also due to the Superintendent, Government Printing, Bangalore, and Messrs. The Indian Photo-Engraving Co., Calcutta, for their co-operation in bringing out the publication.



2. MUKTINATHESVARA TEMPLE, BENIN, NIGERIA.
PILLARS IN NAVANGA (p. 6).



MUKTINATHESVARA TEMPLE

PART II—STUDY OF ANCIENT MONUMENTS.

BINNAMANGALA.

MUKTINĀTHĒŚVARA TEMPLE.

Situation. The temple of Muktināthēśvara is situated about two furlongs to the south-east of the roadside village of Binnamangala which is one mile to the south of Nelamangala on the Bangalore road. The temple is a furlong to the east of the road and access to it is rather difficult since channels and rice fields now surround it.

History. About 8 feet to its north-east, half-buried in the earth, stands a large granite slab of which only 3' × 4' is visible. It bears a long Tamil Inscription¹ stating that in the Śaka year 1032 corresponding to A. D. 1110 during the reign of Kulōttuṅga Chōla a grant of lands was made by a Chōla official to the god Muttīśvaran. Though the Vaidyēśvara temple at Talkād and this Muttīśvara temple have both some amount of similarity, like the poor standard of sculptures, the use of granite, prominent Dravidian features, etc., yet the differences between them are also many and so definite and sufficient that it is not impossible to ascribe them to different periods. The only addition of later times at Binnamangala appears to be the front porch which perhaps dates from C. 1400 A. D. The rest of the building is homogeneous and consistent with the Chōla school. No other inscription has been found. The friezes of lions and Yakshas and the roundish cornice, the prevalence of rearing tiger brackets and the presence of the inscription lead us to ascribe the temple to the Chōla times.

General Description. The whole structure is of granite except the brick roofing and tower. (Plate IV, 1.) The building stands in the open without a prakāra or other appertinent buildings and has a four-pillared garbhagriha, a narrow sukhanāsi, a four-pillared navaraṅga and a small porch of one aṅkana. (Plate II, 1.) A stone lamp pillar, about 30 feet high, stands about 20 yards to the east. It is probably a work of about the 17th century. A small stone-built tank lies about 20 feet to the north-east of the building.

Basement. The temple does not stand on a platform but the basement has four distinct cornices. The lowest has elephant heads at the corners; the second from the bottom is rounded with a number of narrow shallow horizontal flutings; the third is a row of

¹. Epigraphia Carnatica, Vol. IX, Nelamangala Taluk, No. 3.

eaves ornamented with a frieze of leaves interspersed with lion faces, and below the eaves is the fourth row of long-eared short-maned lions (or tigers), prospectant, retrospectant or regardant, with the corners occupied by two-footed tailed makaras. The fourth cornice has also a row of leaves on the lower surface.

The walls are formed of well dressed granite blocks skilfully placed one above the other, the outer faces being smoothly planed except

Outer Walls.

where the pilasters or the sculptured figures intervene.

The pilasters like the whole building are right angled and have right angled damaruga-shaped mouldings below the abacus while the capitals are borne on the heads of dwarf Yakshas and supported by brackets of roaring tigers.

The sculptured figures on the walls are not very fine, being sometimes too heavy at the ankles and feet. They are definitely inferior to Bēlūr work or to Naṇḍi work but better than that met with in the Vaidyēśvara temple at Talkāḍ. The figures generally wear highly ornamented kirīṭas of the Chōḷa type and not the plain cone-shaped ones of the Vijayanagar type. A few wear kirīṭas having several tiers as in early Hoysala images. But though the images lack gracefulness they are generally in attitudes which are familiar in Chōḷa sculptures. The chief images are, from the south of the east door :—

East Wall.—

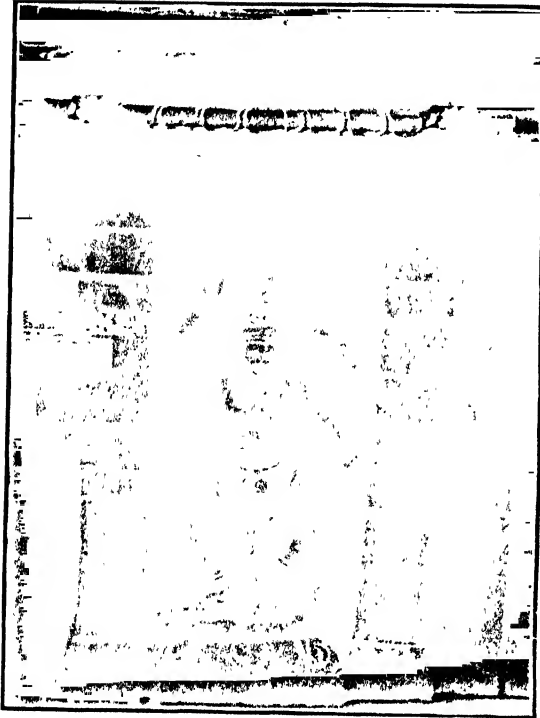
1. Sūrya with lady attendants.

South Wall.—

2. Dakṣiṇāmūrti, two-handed, wearing long cylindrical jaṭā on head, yajñōpavīta and holding rosary in the right hand. A lady on each side.
3. Tāṇḍavēśvara as Andhakāsuramardana.
4. Two-handed goddess (Umā ?) standing with lotus in the right hand. The feet are large and ugly and the folds of the *sari* very conventional. A lady stands on each side.
5. Gaṇēśa seated on mouse. Attendants on each side. Lady to the right and male to the left, each holding lotus in the right hand.
6. Three-eyed Sadāśiva standing (abhaya, pāśa, deer (?) and dāna) with several ladies on either side and a fine creeper tōraṇa above with Gaṇēśa seated. (Plate III, 2). Further up there are soldiers and makaras.

West Wall.—

7. With lady attendants on either side in the centre stands under a canopy Venkaṭēśa (abhaya, chakra, śankha and kaṭihasta). He wears jaṭāmakuṭa, makarakuṇḍalas, yajñōpavīta, but no sarpa. His forehead



1. KALINGAMARDANA (p. 5).



2. SADASIYA (p. 1).



3. VENKATESA (p. 5).



4. BRAHMA (p. 5).

has however the third eye which is peculiar. The presence of Venkaṭeśa with the third eye in Chōḷa sculpture is remarkable. (Plate III, 3). Above, under a kīrtimukha is a liṅga whose presence is also significant. Venkaṭeśa is perhaps a form of Harihara; but the god of Tirupati has dānahasta instead of abhaya.

North Wall.—

8. Three-headed Brahma standing clean-shaven, with jaṭāmakuṭa and four hands: abhaya, rosary, gaḍā and dāna. (Pl. III, 4). On the tower is Gajalakshmī.
9. On the wall are a Rishi or Dakṣiṇāmūrti to the left, and
10. Śachī on an elephant to the right with male and female attendants.
11. Bhairava with snakes and dog.
12. Chāmuṇḍā (Vaishṇavī) standing to front on buffalo's head as in the Bhōganandi temple window at Nandi but ruder. Her four hands have (abhaya, chakra, sankha, kaṭihasta). Lady attendants. She wears breast band and the drapery folding is conventional.
- 13 and 14. Kāliṅgamardana, four-handed and dancing (chakra, tail of snake, śankha, lamba-hasta). The snake's head is flat and is trodden under Kṛiṣṇa's feet. (Plate III, 1.) He wears a smile. A devotee with folded hands to the left.
15. Vēṇugōpāla—rude.

East Wall.—

16. Chandra with attendants.

Though the larger wall images have a definitely Chōḷa look, it must be confessed that the smaller attendant figures resemble those in the Vaidyēśvara temple.

Below the eaves is a row of Yakshas dancing or otherwise enjoying life, interspersed with monkeys, Kinnaras, etc. The eaves shaped

Eaves.

like a sharp 'S,' (as in the Chāvunḍa-Rāya-Basadi at Śravaṇabelgoḷa), are ornamented with kīrtimukhas. The

brick roof is a restoration work carried out in the 17th century. But the brick tower, about three feet high, is plain and resembles that of the Gandhavāraṇa Basadi of Śravaṇabelgoḷa and may be of about the same age. The bulls and arches above are of the 17th century.

The porch is a four-pillared structure, perhaps of Vijayanagar times, with the two front pillars bearing effigies of the builder and his

Porch.

wife. The male figure has long hair and a long beard.

The jambs of the navaraṅga doorway have ornamented floral bands supported by vertical bands of kubjas and musicians with a large saṅkha or conch hanging on each outlying pilaster. The lintel has Gajalakshmi between two two-footed makaras which are swallowing maneless lions.

The navaraṅga (14' × 14') has four fine square pillars each of which is well ornamented. (Plate II, 2.) On a square-shaped base with indented angles rises a square shaft on each face of which above a row of lions and śarabhas are small sculptured figures among which are Kāṭiṅgamardana, standing Śiva and Viṣṇu, Brahma and Gaṇeśa, Tāṇḍavēśvara and the consorts of the first three. Above is a row of lion heads and the abacus has Yakṣha musicians and dancers above it.

Eight of the nine ceiling squares are plain but the central one which is flat and similar to the ceiling in the Yōganāṇḍīśvara temple on the Nandi hill has nine panels with Umāmahēśvara in the centre and the Dikpālas around.

The images kept in the navaraṅga are: Dakṣiṇāmūrti, Gaṇeśa, a seated devotee and Mahishāsuraṁardinī of the standing Maras type being exaggeratedly slim and tall. The last image has a breast band.

The doorways of the sukanāsi and garbhagriha are both plain and there are no dvārapālas anywhere in the temple. The sukanāsi has three pilasters and the garbhagriha four pillars, all of the plain square type, which may have been put in as late as the seventeenth century along with the porch. The Muktināthēśvara liṅga is an old and worn out specimen, split vertically in twain and fixed into a fine pīṭha of the indented square shape. There is a small rude Nandi in the sukanāsi.

Opposite the temple between the porch and the pillar are two sculptured slabs. One has a standing ruler with a large pot-like head-dress holding a rosary in his hand. Perhaps he is the restorer of the temple. The other slab has a king and his two queens with an attendant. Very probably these are all *bhakta* figures. The king has the archaic smiling lips of the Vijayanagar type. The dating, however, is doubtful.

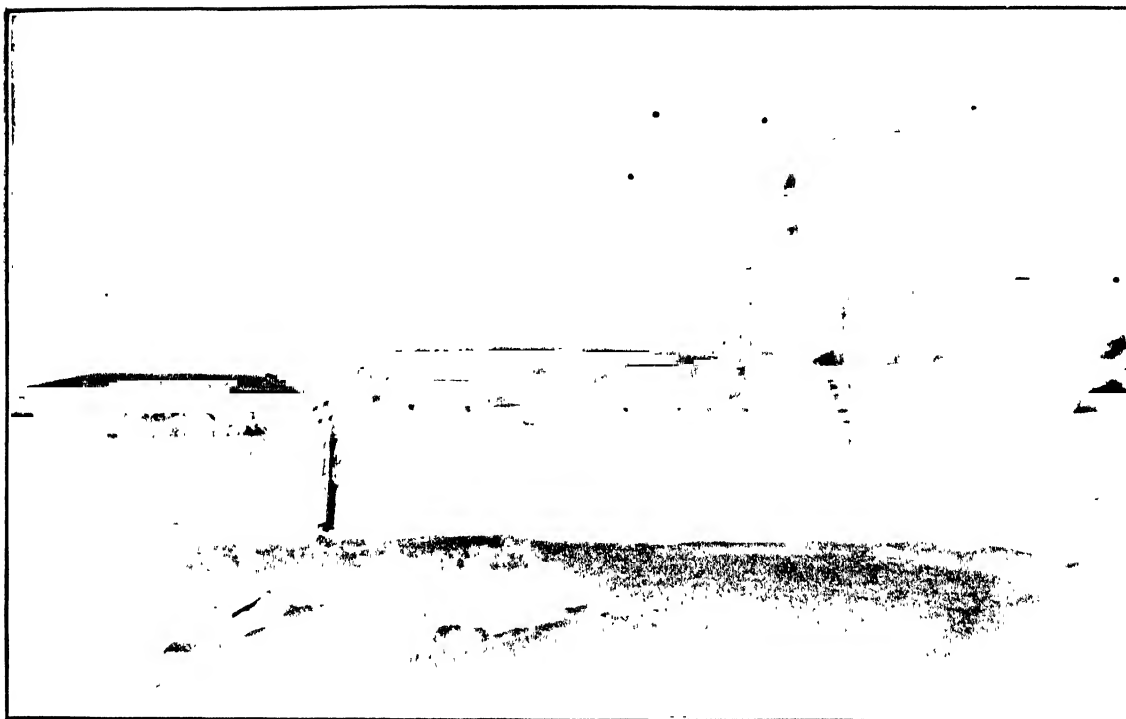
Relief Sculptures.

1. Though the temple is not of first rate importance for art, it is one of the few genuine Chōḷa monuments in Mysore and should be

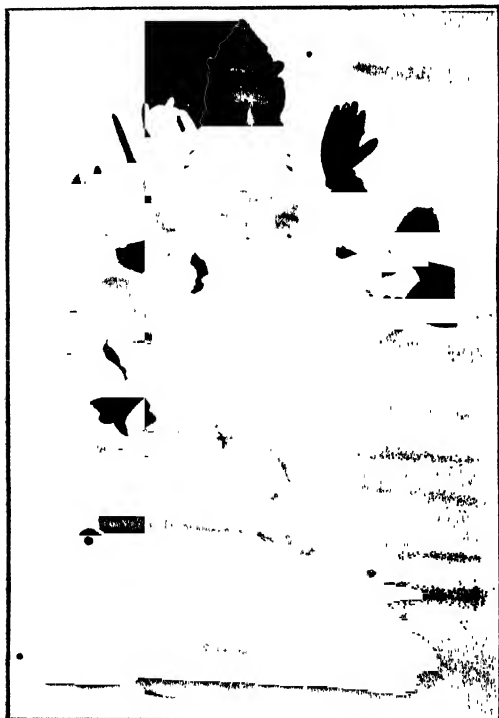
Conservation. protected under class II.

2. A pathway should be made to give access to it from the road which is only a furlong away.

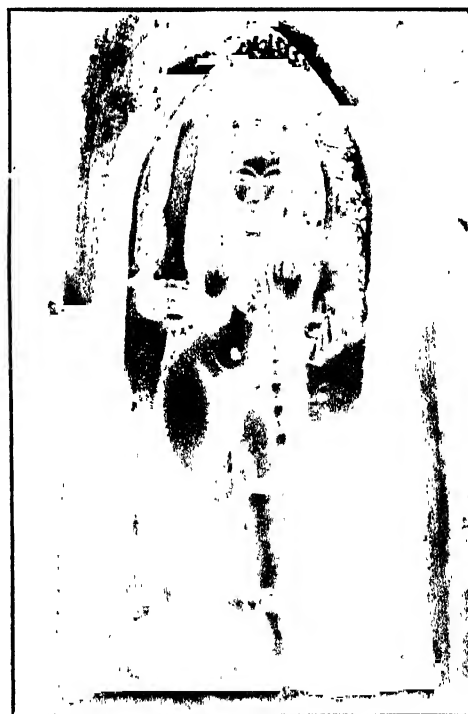
3. The temple roof is very much damaged by the growth of a peepul tree



1. MUKTINATHESVARA TEMPLE, BINNAMANGALA, VIEW FROM NORTH (p. 3).



2. GANGADHARESVARA TEMPLE,
SIVAGANGA, HONNADEVI (p. 10).



3. GANGADHARESVARA TEMPLE
SIVAGANGA, BHAIRAVI (p. 10).

and the brick tower is partly destroyed. Its lost portion may be built in again with brick and the whole covered with cement. The roof may be remade with concrete.

4. Owing to the interference of thieves with the central navaraṅga slab, the navaraṅga floor has subsided by five inches leaving a horizontal rent in the walls. These should be immediately supported with hard stone slabs and cement and the navaraṅga floor levelled.

5. Some of the beams have cracked and may be examined.

6. A battened wooden doorway may be provided.

7. The platform around the lamp pillar should be rebuilt lest the pillar should fall.

8. The inscription stone should be dug up and reset as also the stones of the pond.

9. A compound wall enclosing the pond and the lamp pillar may be built with a door to the east.

ŚIVAGAṆGA.

Brief notices of the several places of interest and of the temples on the hill at Śivagaṇga have already appeared in the Mysore Archæological Report for 1915. Here the temples are studied with reference to their architectural history and the points of interest are noted either because of their dates or because of their architectural merit. Since the temples are the most important monuments on the hill, they are dealt with first.

GANGĀDHARĒŚVARA TEMPLE.

A large prākāra wall encloses the Gaṅgādhārēśvara temple area; but its original gateway belonging to about the Hoysala period appears to have been on the east. The latter has cylindrical granite pillars (as in the Pañchaliṅga temple at Sōmanāthapur). But to its east and also to the north of the prākāra additional mahādvāras with brick towers have been built probably in the Vijayanagar days.

Prakara and Mahadvaras.

Just inside the Hoysala or, more probably, the 14th century mahādvāra stand two small stone shrines belonging to about the Hoysala period. The stone śikhara of one of them dating perhaps from the 14th century is now deposited on the ground. To the west is a large stone Girijākalyāṇa-maṇṭapa giving admission to the east doorway of the navaraṅga hall. It has large well carved granite pillars with

Mantapas in Courtyard.

brackets and some armoured riders as in Kempe Gauḍa's pavilion. The cubical mouldings of the pillars and the stone walls are ornamented with varied sculptures of Viṣṇu, Śiva, Vāmana, etc., and the two inner pillars near the doorway bear in high relief the images of a king and queen, evidently those who built the pavilion. They may be Kempe Gauḍa and his queen or Venkaṭapatirāya and his queen. On the walls appear the seven Holy Mothers, Girijākalyāṇa and Umāmahēśvara with the Ṛishis and Dīkṣālas. The structure is strong and enduring.

The present navaraṅga hall is really an old open courtyard covered over and enclosed during Kempe Gauḍa's time. It contains several

Navaranga Hall.

maṇḍapas now connected by a common roof. Three of these are worthy of notice. The old Kalyāṇa maṇḍapa

has four beautifully polished black stone pillars whose sixteen-pointed, cubical and wheel-shaped mouldings and chain ornamentation refer them to the Hoysala period.

The Naṇḍi-maṇḍapa is borne on four fine bell-shaped Hoysala pillars, the inscriptions upon whose bases record a grant in 1196 A. D. for the god Śivagaṅga-nātha.

A little to the west there is a small pavilion supporting a huge bronze bell called *Ōṃkāra-ghaṇṭe* an inscription on which records that it was a gift by Kempe Gauḍa I.

To the south of this navaranga hall a great rock overhangs a cave, the entrance to which is now provided with a well-worked granite doorway supported by moustached Śaiva dvārapālas of life size. The lintel has Gaḷalakṣmī supported on each side by Vidyādhara while the jambs are formed by three sets of sculptured blocks bearing ornamental *rudrākṣa*, scroll bands, etc. The small dvārapālas are supported by makara-treading damsels and on the outer side on the right stands the votive image of a prince and on the left, stand those of his queen and perhaps her son. Who these personages are it is difficult to state. Possibly they are Kempe Gauḍa I and his family.

The doorway leads to a large cave about 40' long and 30' broad which is now converted into a navaraṅga hall and two garbhagṛhas. In

Cave Hall.

the cave hall there are now kept a large number of stone and metal images which may be noticed in order from the

door running clockwise :

1. Sūrya—Rude stone image, perhaps of the 17th century.
2. Tāṇḍava Gaṇēśa—Stone image of the Vijayanagar period.
3. Durgā—Rude stone image.
4. Lamp bearing metal image of either the father or the brother of Kempe Gauḍa.
5. Kempe Gauḍa—image with inscription.

6. Image of ūligada Basavayya.
7. Behind No. 6, stone images of a prince and a princess, both devotees ; two Naṇḍi bulls.
8. Tāṇḍavēśvara.
9. A cave used as a store house in which are two fine bronze images of goddesses.
10. Tāṇḍavēśvara—fine image ; perhaps of Andhakāśura as generally called. It has several inset rubies. The ten hands of the image are thus disposed : dagger, abhaya, paraśu, triśūla, ḍamaruga, agni, ghaṇṭā, padma, vīṇā, lamba-hasta. Flames are darting forth from the halo of the god and the image has a graceful pose. It is definitely a Vijayanagar specimen ; but shows that the art of metal casting was still in good condition.
11. Four-headed Chaṇḍikēśvara.
12. Tāṇḍava Gaṇapati—Babyish god in a fine dancing pose.
13. Seated Gaṇēśa.
14. Chandraśekhara with Gaṅga and Gaurī. He is the utsavamūrti of the main temple. The loose triśūla in front needs a pīṭha.
15. and 16. Sōmaskandamūrti of Umā and Mahēśa—The central image of Skanda is missing and needs to be replaced.
17. and 18. Kalyāṇa-Sundara with consort. Old and fine—The noses, etc. of 16 and 17 are all rubbed off—The image of the consort has to be soldered on to the pīṭha.
19. Umāmahēśvara.
20. Gaṇēśa—a small Hoysaḷa image—relic of the older days.
21. Saptamātrikā panel—rude and worn out.
22. Virabhadra—rude.
23. Gaṇēśa on the living rock.
24. Shaṇmukha on the living rock.
- 25 and 26. Harihara—on the living rock. This is a 17th century work with the metallic image of a Pāllegār (named Enne-Gaṅgaṇṇa) depicted as lamp bearer.
27. Gaṇēśa on the living rock.
28. Bhairava—perhaps late Hoysaḷa work.

There are plenty of metal bells in the hall. But just in front of the sukhanāsi doorway is a small pavilion with two cast bronze pillars of fine design. Chain ornamentation and rounded wheel-shaped mouldings are also prominent. They are either 14th century work or their imitation in the time of Kempe Gauḍa.

Further up, the Chigaṭana-gavi contains five portrat statues : two are of bearded chiefs and two of their consorts and the fifth is of a standing prince. Very probably Kempe Gauḍa, his brother, and the rest of his family are represented. An inscription of five lines to the right of Chigaṭana-gavi on a rock mentions a certain Chikka Kāma Nāyaka, son of Bairappa Nāyaka, as being the person who got the steps on the rock cut, evidently for the convenience of devotees climbing up the hill. Another similar inscription of one line mentions the name of Japa Guru Gauḍa.

Another huge roughly carved bull, of workmanship similar to that of Emme-Basava, but slightly larger, is found a little further up.

Colossal Bull. Probably it is also of the same period.

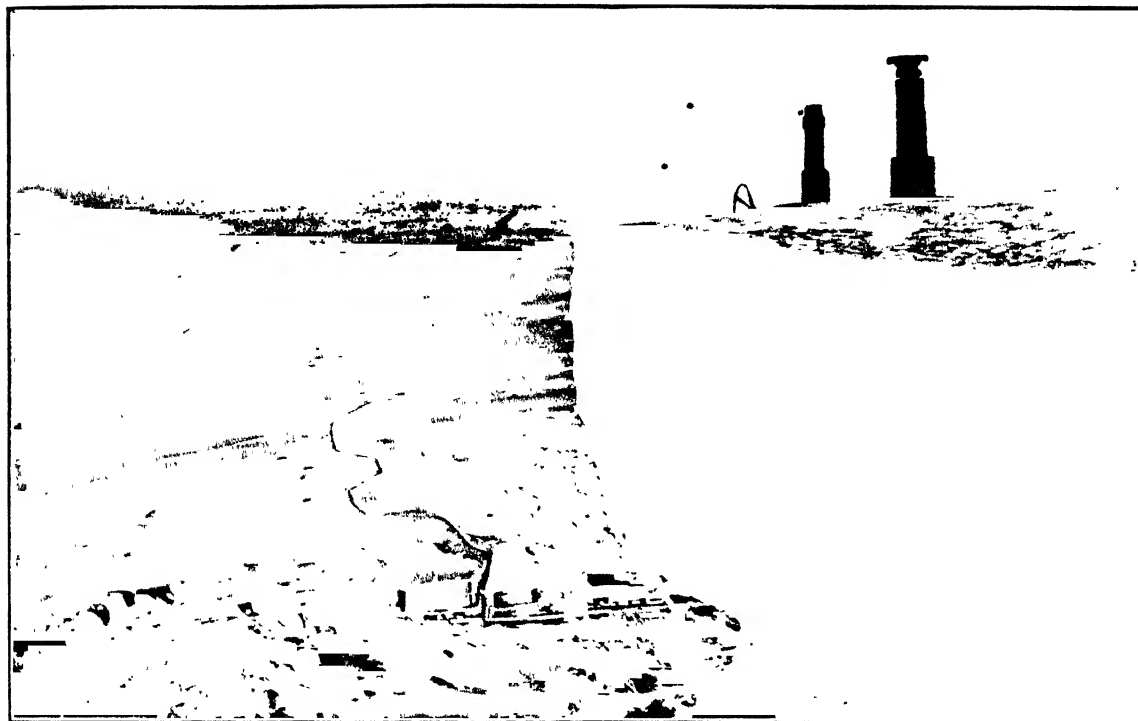
Onake-kiṇḍi is about 200 steps above Doḍḍa Basava but lower than Kallu-bāgilu and near the inscription of Krishnarāja Wodeyar IV.

Onake-kiṇḍi. A modern Telugu inscription was copied on the rock below it. Another inscription of two lines on the rock surface about 20' inside of Onake-kiṇḍi (close to Nelamangala 129) mentions a certain Keṇcha Sōma Naṇḍiali.

Above the well with Shāji's inscription of 1652 A.D. (Ś 1574) is a small pavilion with a small shrine in front. These belong to the Pāllegār days.

Kōḍugallu-Basava was carved in 1388 A.D. according to the inscription below it. To this date must now be ascribed the other megalithic bulls of the hill, which are all of practically the same workmanship. A small pavilion of four pillars originally stood over this bull as over the others. Perhaps this explains the roundness of the pillars of the fourteenth century since there is imitation of Hoysala work yet lingering.

On the south we overlook a hilly country between which and the Śivagaṅga hill is Virāji Kaṇive and its Kapila tīrtha. Here Kempe Gauḍa is said to have found a treasure trove and Sarajappa Nāyaka is stated to have passed through the place to Sāvandurga. In the valley is said to be found a large amount of old pottery and the place has to be surveyed for cromlechs and other antiquities. To the south-south-east appears Māgaḍi with Sāvandurga beyond; to the south-south-west is Bhairavandurga. On the east Bangalore is said to be visible on a clear day or night, while on the west is *Mikkarājana* are containing buried antiquities. Beyond it there is plain country. To the north-north-west is Tumkur, while to direct north appear Siddhagaṅga and Dēvarāyanadurga, with Kengalgudda in the foreground and Śivagaṅga town at the foot of the hill. On the top of the hill there are a small Virbhadrā temple and a Liṅga shrine. Both of them are insignificant. By their



1. VIEW FROM THE TOP OF THE HILL (p. 13).



2. VIEW OF THE BULL AND KALYANI (p. 13)

side on the south-west is a rocky pool wherein water collects during the rainy season.

The Tirthadakamba is a heavy granite pillar, $2\frac{1}{2}'$ square at the bottom and about 15' high. It rises with an octagonal shaft on a square base and has a round moulding just below the square capital. (Plate V, 1). The inscription repeated on the four sides of its base, belongs to the days of Narasimha Hoysala. There is a small chiseled hollow $15'' \times 12''$ and 4" deep to the north of the pillar in which it is said that a cupful of water collects during the makarasankrānti day at the time of Uttarāyana puṇyakāla. This is called the Gaṅgōtpatti place. A number of votive inscriptions are found near it.

An iron rod bent over the edge of the cliff overlooking the precipice with a bell dangling from its free end was put up by Gurumūrti-
Votive Bell. Āchāri of Kyātasandra in 1933 as a son was born to him.

The Kalyāṇi, (Plate V, 2) also called Kamala Tirtha, is a large stone built pond of about 200 to 200' with well built stone steps from
Kalyani or Kamala Tirtha. bottom to top. Around its top runs a high jagati platform with parapet and on the face of the platform between the cornices, hundreds of sculptured panels appear. Commencing from the east and running clockwise may be noticed some interesting groups:—

South-east corner.—

Dharmāṅgada fetching water for his parents whom he has seated in two cradles hung on a pole.

A man (perhaps Daśaratha) hiding behind a tree slays a person fetching water from a crescent-shaped pond.

Kṛishṇa loots butter and is tied to the Yamala trees. He plunders butter when it is being churned. He hides on a tree top with the clothes of the bathing girls.

South side.—

He plays on flute, wrestles, and kills Kāliṅga. Two ladies, one of whom is mounted on a parrot, shoot at a man seated on a tree.

South-west corner.—

The Dikpālas led by Shanmukha and the ṛishis wait upon Śiva. Nāṇdikēśvara (or is it stag-headed Ṛishyaśṛinga?) plays with girls. In this corner is now kept a fine but damaged Hoysala image of Gaṇēśa which was originally in the Śāntiśvara temple. It should be returned to the temple and preserved.

West face.—

Birth of Rāma and his brothers. The princes follow Viśvāmitra, slay Tāṭakā, and defeat her sons. Sītā marries Rāma; the marriage of Rāma's brothers is also celebrated and the bridal parties go in procession.

IMPORTANT STRUCTURES IN ŚIVAGANGA VILLAGE.

Just opposite the gateway leading up to the hill, there is a fine stone built pond with a cloistered verandah running around it. The latter has its inner aṅkana walled off and converted into several large chambers possessing 108 liṅgas. Of these the middle one on the east which faces west is called Agastyēśvara liṅga and is considered to have been installed by Agastya. The building is, for the most part, of about the Māgaḍi Pāllegār's time but repairs have also been made recently as is seen from two small modern Kannada inscriptions in the north-west corner.

The steps of the ponds are finely adorned with the figures of lions, elephants, swans, snakes, etc. To the south-west of the pond is a large storehouse of the old type known as Haḷemaṭha, evidently the old building of the Sivagaṅga matt. Among the images in it, one of (Viṭṭhala) Pāṇḍuraṅga with two hands akimbo holding snake and chakra may be noted.

On a pillar stored in the compound there is an inscription of ten lines in Kannada characters, which is dated 1528 A.D. (Ś 1450) Sarvadbāri.

North-side.—

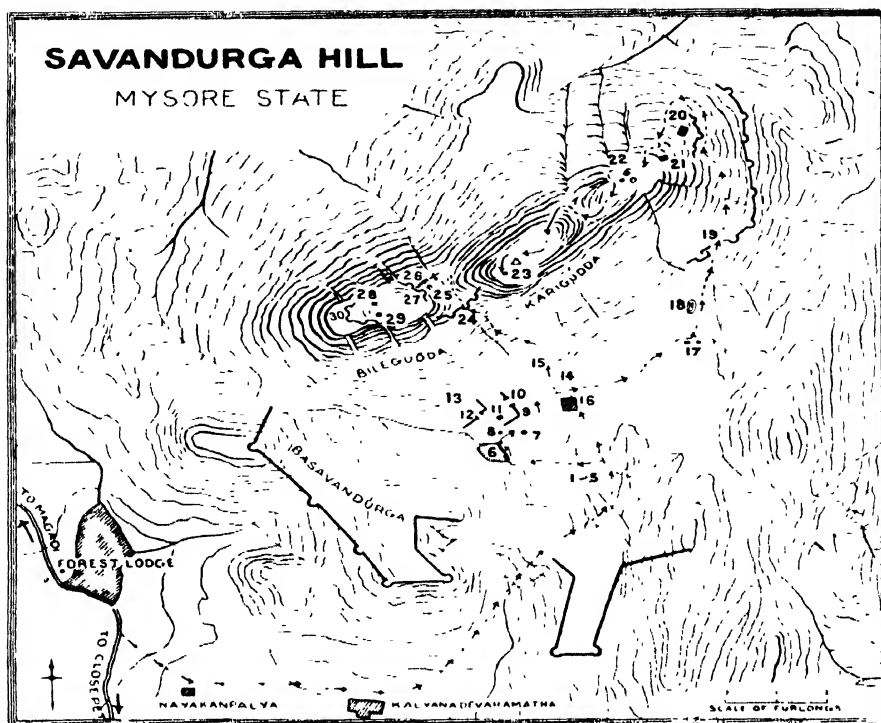
Rāma defeats Khara, and his brother Lakshmaṇa disfigures Śūrpanakhi. The golden deer appears; Mārīcha is slain. Fight between Hanumān and Garuḍa. Monkeys approach Rāma. Rāma slays Vāli, Sugrīva and Tārā.

North-east side.—

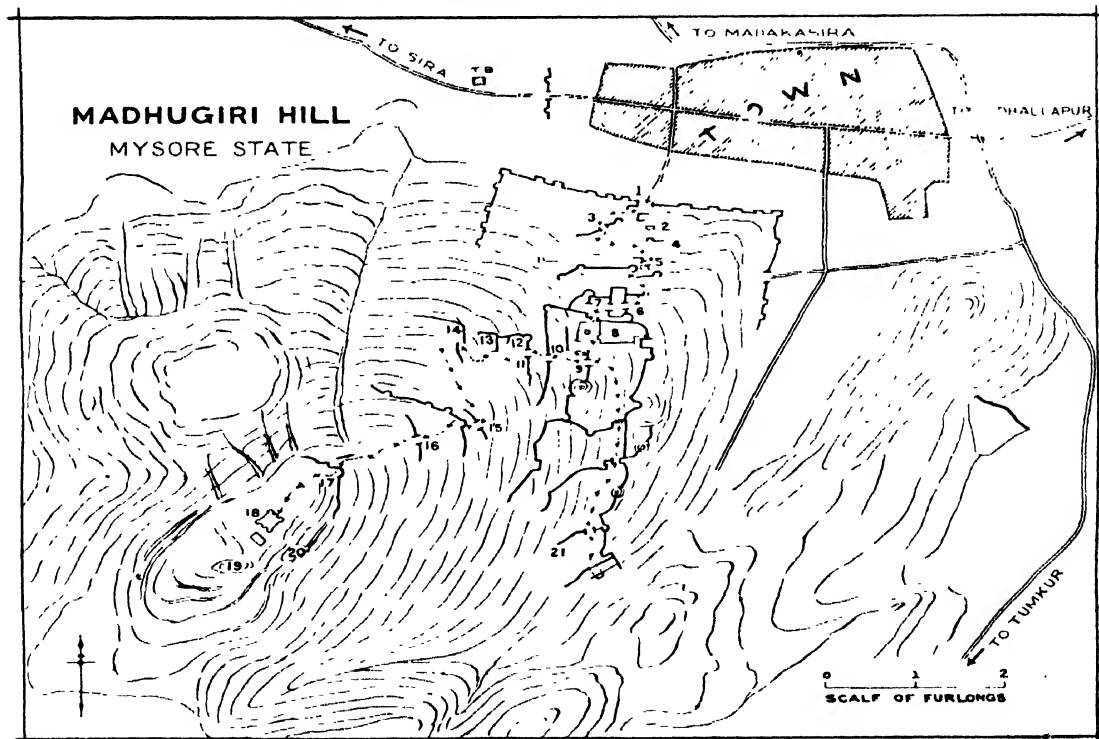
A snake charmer. Monkeys go forth with Rāma and Lakshmaṇa to battle. They bridge the ocean. Fight with the Rākshasas. Lakshmaṇa slays Indrajit. Rāma slays Rāvaṇa. Coronation of Rāma in full state.

The Śāntiśvara temple is, as stated by R. Narasimbachar, an old structure, perhaps the oldest in Śivagaṅga. Its outer walls are

Santisvara Temple. ornamented with pilasters bearing beaded hangings as in the Aruṇāchalēśvara shrine at Naṇḍi. The granite pillars of the open mukhamanṭapa are plain but cylindrical and have wheel-shaped round mouldings on the top. The navaraṅga has four pillars of granite with sixteen-sided fluted shafts, bell and wheel-shaped mouldings and cannot be assigned to a date later than the fourteenth century. The beautiful pot-stone Gaṇēśa of the navaraṅga now lies mutilated at the tank and the Bhairava image of the temple has



1. (P. 15.)



2. (P. 19.)

disappeared. In their places are now a small Gaṇeśa and a goddess of recent make. The Liṅga is a round topped, fine black thing about three feet high and is certainly older than the fourteenth century. It is not impossible that the temple was constructed for the merit of Śāntaladēvī, queen of Viṣṇuvardhana, who is said to have died here; but one wonders whether such inartistic structure of granite of this kind would ever be put up in the name of the great queen of Viṣṇuvardhana. It is more probable that the structure may belong to the 14th century. The question however has to be left open at this stage.

In front of the temple there is a fine large dīpastambha, nearly 40 feet high, which is probably a work of the seventeenth century. An inscription on a rock near it reads: *Raṅgarājana sēve*.

SAVANDURGA.

About seven miles south-east of Māgaḍi is the hill fortress of Sāvandurga, a third class Protected Monument, rising to a height of about 4,024 feet from the level of the sea. Mr. R. Narasimhachar visited the place in 1915; but he did not climb up the Kari-guḍḍa or Black Hill. Hence the description in the Mysore Archaeological Report for 1915 is mainly confined to the Bili-guḍḍa or White Hill. The place was visited again in 1925 and brief notices are published in the annual report of the department for that year. The ascent to the Black guḍḍa is dangerous inasmuch as we have to crawl on fours on the face of the steep rock many a time. There are no steps whatsoever leading up. The stronghold must have been very formidable formerly. What strikes us at the outset is the continuous chain of the fortifications running all round the hills including the Black hill, the White hill, the valley connecting the two, Basavandurga and the extensive area in between.

The numbers below refer to those given in the accompanying map and pertain mostly to the places of interest on the Black Hill. (Plate VI, 1.)

1. South fort gate—Entrance.

2. Inside the south fort gate which is the first we come across on our way to Nelapaṭṭaṇa from the forest lodge, is a pair of artificial

South Fort-gate and Monuments inside it. pits called the *Bailu-Basappasvāmi-pāda* cut in the rock.

3. At a distance of about 30' from the above there are a small rude stone Basava and a head less Gaṇapati in front of it.

4. Three viṛagals and possibly another a few feet above the Nelamāḷige a little to the south of the above. Perhaps there was a Bhairava shrine nearby.

5. Nelamāḷige of possibly the Nāyaka period as is evident from the thin bricks. Probably it was used as a guard room or magazine. It has got an outer chamber and a small inner niche. The roof is formed of one slab, about 15' in diameter.

6. Bidirakatṭe a few yards above, to the left of the pathway leading up to the temple of Ojēśvara.

7. The temple of Ojēśvara is just on the right side of the roadway. It has a ruined brick tower of the Nāyak period, a garbhagṛiha, a hall in front of it and a mukhamanṭapa, all built in the Dravidian style. There is no liṅga in the adytum. The

Ojesvara Temple.

material used is granite and the workmanship plain but for some creeper scroll and floral ornamentations on the jambs. There is a kīrtimukha on the lintel. The creeper scroll issues out of the mouths of yālis on either side of the jamb. The garbhagṛiha ceiling is formed of two squares, one placed on another cornerwise with padma medallions here and there. The building is unimportant.

8. A few yards west of the Ojēśvara temple on a granite stone slab, 6' × 4', there is a three-panelled vīragal without inscription, on the lower part of which a royal personage rides forth to battle on a horse. Above him is held an umbrella.

9. The road leads along the side of the second fort wall of simple construction (of mud and rubbles) through the Palace gate.

10. Fort gate immediately to the west of Nelapaṭṭaṇa. On the granite pillars of this fort gate there are several devices of birds carved with bull heads, human heads and ram heads. Figures of tigers, lions, rishis, elephants, etc., are also carved.

11. A few yards south-west of the above fort gate is the Viśvēśvara temple.

It is a ruined granite temple with masons' marks 1, 2, 3 etc., on the stones. It consists of a garbhagṛiha without liṅga, a sukhanāsi with a flat paḍina ceiling and a collapsed

Visvesvara Temple.

navaraṅga having square pillars with single figures carved on the sides. The jambs of the garbhagṛiha doorway have creeper scroll ornamentation issuing out of kalaśas, besides other floral designs. On the lintel there is a liṅga flanked by elephants on either side. The tower is of brick belonging to the Nāyak period.

12. Second gate of the Palace. A flight of steps leads up to it. Musket holes can be seen in the parapet of brick construction.

13. The Palace site with stone basement and stone walls on which appear two or three ornamental niches.

14. Kalyāṇi-pond immediately to the north of Nelapaṭṭaṇa. Area of top is about 50' square. There are sculptures all round the railing on the inside. There are a small rudely carved Basava and a Basava temple on the south.

15. A few feet north-west of the pond on a boulder is a bas-relief figure of Hanumān with a dhvaja on each side surmounted by chakra on the right and śankha on the left. The god has a dagger in his girdle. A pentafoil arch is rudely carved above. The left hand is in the striking attitude.

16. The Virabhadra temple has a maṇṭapa on the left. At the north-west corner of the temple is a pair of stone feet.

17. Narasimha and Kāḷamma temples. These are situated about two furlongs east-north-east of Nelapaṭṭana.

18. Cave prison.

19. The fort wall of the east hill on the way up the Black Hill is a Hindu construction built, without mortar, of undressed blocks of stone in the cyclopean way and provided with projecting bastions. The pathway leads up through a breach in the fortwall by the side of one of the eastern bastions.

20. Fort-line with a guard room. This appears to have been built by Tippu, because the well-dressed stones are jointed by mortar.

21. Further up, there is the defence tower of rubble masonry overlooking the pathway on the ridge and commanding the eastern approach.

22. Magazine—40' × 20'—with a dome immediately to its south-east.

23. Top-most peak of the Black Hill with a tower maṇṭapa of stone enshrining a rudely carved bull with a slightly exaggerated neck. Trigonometrical survey bench mark.

24. Fort line in the valley connecting the two hills. The abyss is now impassable.

25. There is a pathway leading up from the Virabhadra temple. The branch leading up from Kempe Gaṇḍa's Palace is now overgrown with jungle.

26. A flight of stone steps leading up to a gateway in the fortwall.

Bīḷiguḍḍa.	{	27. Second fort wall of Bīḷi-guḍḍa.
		28. Guard room.
		29. Court hall.
		30. Line of fortifications—Mud and rubble on the White Hill.

31. Basavanadurga is a connected strong hold with a small fortress having bastions at the four corners. To the south of the durga on the inside there is a depression which is perhaps the foundation for a guard room.

View of the surrounding country from the Blackguḍḍa:—

East—Bangalore and Naṇḍi.

North-east—Tippagonḍanahalli.

North—Śivagaṅga.

West—Māgaḍi and Huttari Durga.

South-west—Broken hilly country with the road leading to Closepet.

South—Road to Closepet and range of large and small hills. The country is very hilly on this side.

DEVARAYNADURGA.

(Pl. VII, 1.)

The temple of Īśvara called also Vaidyēśvara is of granite with a stepped pyramid, a garbhagṛiha, a sukhānāsi, a porch, a navaraṅga of nine aṅkaṣas and another porch in front with stone benches on either side and no railing. There is a plain square padma ceiling in the porch in front. The navaraṅga ceiling is formed of two squares placed crosswise and has simple padma ornamentation in the centre. The pilasters on the outer walls are simple and square as in the case of the Bhōga-Naīdīśvara temple at Nandi. The śikhara is also like the one in that temple. But the pillars in the navaraṅga are square and have octagonal cutting on the shaft and round mouldings at the abacus. The structure may belong either to the 14th or the 11th century. There is a plain Basti behind it.

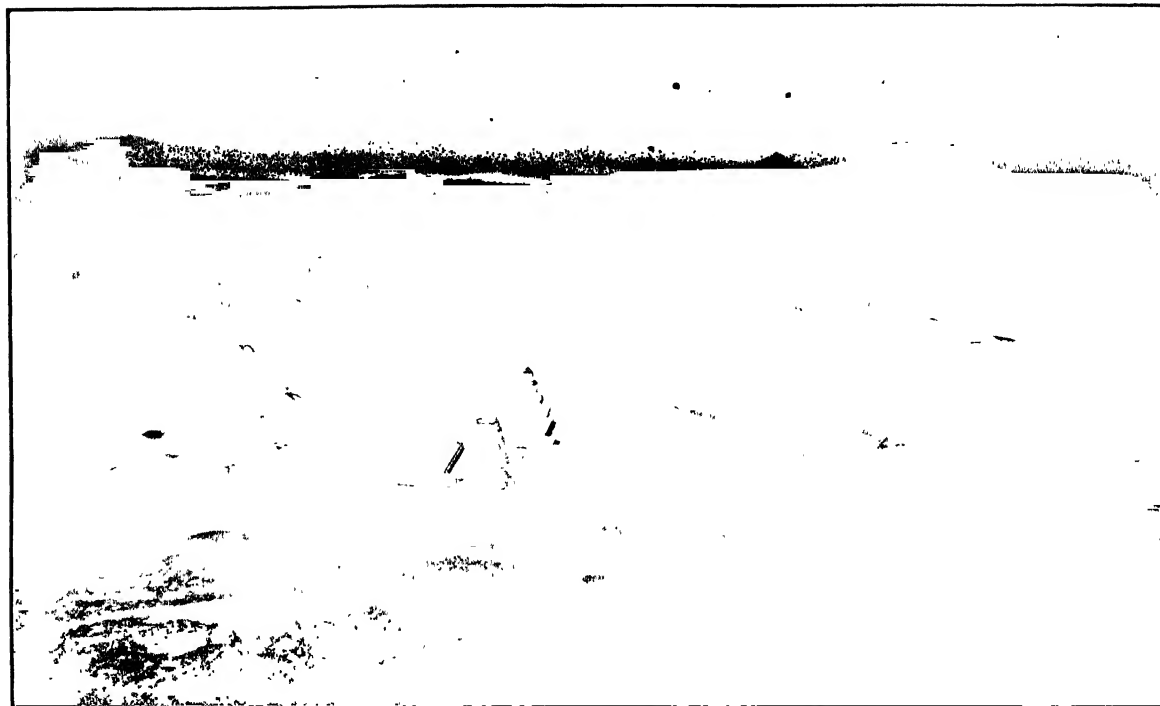
The first fortwall is formed of undressed stones mostly. To the right of the Penugonḍa gate in the second fort wall there is the figure of the musician Virūpaṇṇa with a published inscription.

Near Āne-done there is an inscription of the time of Harihara on a boulder. A stone gateway and the Palace site are nearby. A few yards further up to the east is the Kaṇṇappana-done.

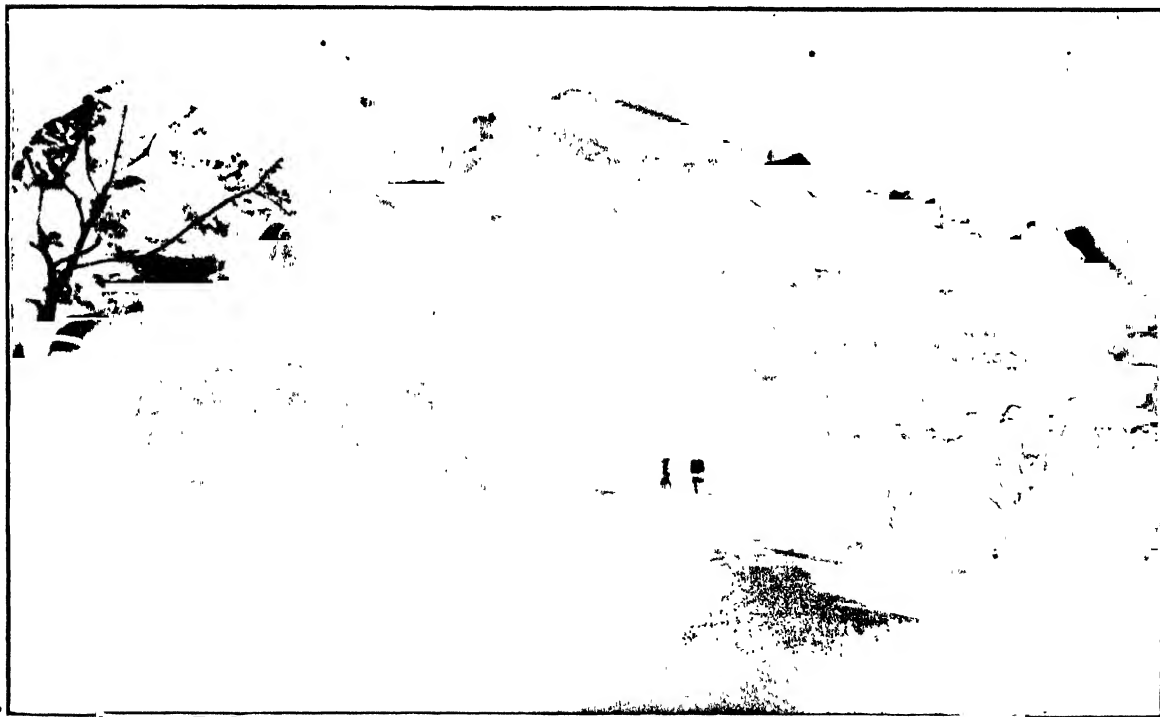
In the third fort wall the gateway has recently been reduced in size.

The parapet above the fourth fort wall and gateway is of mud and has musket holes. In a cave is enshrined a small Āñjanēya called Nīlāñjanēya. At the doorway are the bricks of the Pāllegār period. The parapet too is of this time. On the inner side of the fifth gateway is a shrine containing two figures—one of Garuḍa and another of Āñjanēya, both fighting carved in relief on a big boulder. There is the figure of Kōḍaṇḍa Rāma between them, perhaps to bring about reconciliation. The gateway of the sixth fort wall has granite pillars with square pot-shaped mouldings above. Near the seventh gateway with Vāyutīrtha, now dried up, is the figure of Hanumān on a boulder.

The Pāda Tīrtha in a cave is reached past the eighth gateway and fort wall. There is a maṇṭapa in front. Figures of Garuḍa and Hanumān with folded hands are on either side of the cave. The temple adjoining is that of Sañjivarāya, while that situated behind is of Laksmī-Narasimha. Going further up we come across a pond and a Pirangibateri. The gateway of the ninth fort wall (Pl. VII, 2) has a figure of Hanumān on the left side. The magazine with two chambers and brick terrace is of the 17th century. The Garuḍa shrine with no Garuḍa is on the summit to the east of the Lākshmī-Narasimha temple. Here may be seen the fort line with gate (continuation of No. 2) on the east. The Danus-Tīrtha measures 100' × 10'-12" and is a little to the west of the above, while the Rāma Tīrtha is slightly west of the above.



1. VIEW OF THE HILL AND TEMPLE (p. 18).



2. VIEW OF THE FORTRESS AND THE HILL (p. 18).

Further up is the cave temple of Kōdaṇḍa-Rāma with Lakshmaṇa and Sītā, perhaps of late Vijayanagar days.

The small figure in the Rāmānuja shrine is about 9" high, and called Kaṇṇappa dēvaru locally.

The Lakshmi-Narasimha and Hanumān temples are on the lowest elevation. The pond known as Jayamaṅgali has its source near a rock on the north side.

The Nāmada chilume is near the Forest Lodge.

MADHUGIRI.

Madhugiri is a high and precipitous hill with a strong fort famous in the History of Mysore (*frontispiece*). A detailed description is given below and the numbers refer to those in the sketch map (Pl. VI 2).

1. First fort wall and gateway—Behind it there is another doorway of Hindu workmanship having cyclopean masonry. The parapet, however, is of Hyder's time. The bastions are provided with doorways, musket holes and, here and there, cannon openings.

2. Rama's temple.

3. Second gateway—independent.

4. Guards' station (?) A Moslem structure of brick and mortar, provided with cannon openings, musket holes and a platform in the middle.

5. Third gateway in the second fort wall belonging to the Pāllegārs' time and renovated by Hyder. The battlements are provided with musket holes and cannon platforms.

6. Third fort wall having two gateways—The front one is Moslem with a parapet wall by the side of a brick flooring. A new inscription of Chikkadēvarāja was found on the boulder to the left.

7. Fourth fort wall with gateway. This is definitely a Hindu structure, perhaps of Chikkadēvarāja's time, having Hanumān on one of the pillars. The parapet is provided with musket holes and cannon openings. There is a batēri to the right.

8. Ittige-dōne—Brick structure of Pāllegārs' times. Below there are flat bricks. Another building to its right is pointed out as the granary. A cistern-like structure is attached to it. An ornamental brick structure which is perhaps a fountain exists in front of it.

It is probable that in this area were situated the habitations of the chief personages since there was plentiful water supply. The cistern-like structure suggests that there was a syphon adjoining the Ittige-dōne.

9. Fifth fort wall with gateway—Hanumān temple and 'Dabbigaḍiges' are to the right. The latter are granaries.

10. Sixth fort wall—A small one with passage.

11. Seventh fort wall with gateway—Evidently a Hindu structure perhaps of Chikkadēvarāja's time. The parapet above is provided with musket holes. Round bastions also exist. There is a cross wall running from this fort wall to the guard house higher up.

12. Chandra-dōṇe—A crescent-shaped well.

13. Guard House—Stone and rock structures adjoining the dōṇe.

14. Eighth fort wall and passage—The brick parapet above is provided with musket holes.

15. Ninth fort wall with a small doorway. The similar parapet is provided with musket holes and cannon platforms.

16. Low stone wall about 6' high, with entrance-passage leading up the hill. A few yards above is a small *dōṇe* (with no water now).

17. Tenth fort wall with a small doorway of the Moslem period. There is a guard house nearby with its roof fallen; the holes for the beam can be seen.

18. Viṣṇu temple on the peak with a small fort wall serving as *prākāra* and having musket holes. The temple is a simple granite structure with a small square *garbhagriha* having no image and a *mukhamanṭapa* with Dravidian octagonal pillars. The *Garuḍa* pillar in front is of granite.

There are several granaries and living rooms on the south-west and north of the temple building. The *prākāra* has a western entrance leading to terraced rooms and granaries built of stone, brick and mortar. Flat bricks of the Pāllegār period are used. On the lintel of the granary room in the south-east corner of the *prākāra* there is a Kannada inscription of two lines mentioning Chikkadēvarāja Voḍeyar.

19. A few yards to the south-west of the temple there is the Navil-dōṇe with brick work below. There is no water here now.

20. Bhīmana-dōṇe. This is said to have water always. By the side of the Hanumān figure nearby there is an inscription which mentions the name of Chikka-Gauḍa III.

On the south-east side of the hill a pathway leads down from the Mysore gate through the valley between the tank Chitrakatte and the Āñjanēya temple (facing west) south-westwards towards Mysore. A full view is obtained from Bhīmana-dōṇe.

21. Mysore gate. This was constructed by Hyder as stated in the inscriptions (Persian and Kannada) on the lintel.

SIRA.

To the south-west of the Travellers' Bungalow there are two caves in which a Mohamedan saint is said to have lived.

Nearby is the Idga which is a large structure, about 70' long, with seven large pointed niches and a parapet wall of the typical Bijāpur style. The two large minārets at the terminations have octagonal tapering shafts and are about 40' high. They have a typical Bijāpur look.

The graveyard some distance from the above contains several tombs and masjids of which the important one is the tomb of Sayid Abdul Khader. The graveyard is surrounded by a compound wall and there are two tombs which have Persian inscriptions on the head stones.

On a stone Brindavana in front of the Middle school there is an inscription of seven lines which is comparatively modern, though the grave itself is perhaps older.

The pillars in the navaranga of the Durgamma temple are imitations of Hoysala pillars. A modern stone screen is used at the threshold of the mahādvāra.

The Malik Riban Darga has a verandah running all round with pointed arches. The eaves are supported by Hindu brackets with drops. The parapets have the trefoil (*fleur-de-lis*) design. The small supporting minarets have octagonal shafts ornamented with two storeys of pointed arches. The main dome has a broad base and rises on a padma. The building, though small being only 40' high, is elegantly designed and combines dignity with grace. For what reason Malik Riban of all the Governors of the place deserved this memorial, is not clear. However, the building is definitely of the Bijāpur style. The whole building except the main dome is of stone.

The compound wall should be repaired. All living quarters should be removed from the area. The joints of the stones have to be cement pointed. The yard should be cleared of all vegetation. The darga though endowed with Inam lands, is not well looked after. The steps leading up to the darga must properly be rebuilt. The votaries are Hindus and the tradition is that these Hindus are better privileged than the Mohammadans in respect of this building.

On the tomb of Aurangazib's daughter nearby there is an inscription which gives the date 1104 besides mentioning Allah and Muhammad.

The Begumbi Masjid is dilapidated.

Nearby stand the Chōṭi Masjid and Shāh Sherif Darga.

The Mihrab Jumma in the Masjid is of black stone (*Turuvekere Kallu*) and has the following motifs very familiar in Hindu sculpture: the mango drop, creeper scroll, pendant drop ornamentation, brackets, etc. The revolving pillars have 16 fluted sides. There is a black stone chain of eleven links with a large jingle pendant. The doorway of the Masjid is also of black stone and has the kalaśa and floral ornamentations met with in Hindu temples.

The fort is surrounded by a moat on the outside. The first gateway of the Pāllegār period has fallen on the north side. The second gateway called the Didḍi

bāgilu was also without doubt Hindu originally as can be observed from the octagonal and sixteen-fluted shafts of the black-stone pillars and the wheel moulding at the top. On the inside of the doorway the jamb on the left side has the creeper scroll ornamentation issuing out of the mouth of the yāli. Some of the pillars create a suspicion that they might be imitations of Hosyāla work. The brick and masonry battlements with musket holes and cannon openings appear to have been added in the days of Hyder and Tipu. The third gateway is also Hindu in construction with Dravidian pillars and scroll ornamentation on the jambs. The figures on the pillars are : Gaṇēśa, Bull, Āñjanēya, Garuḍa, etc. The pillars have heavy bottoms and are of the early eighteenth century workmanship and of the Pāllegār period mostly. The old building used as the Taluk Kachēri until 40 years ago is of stone and brick with a lily flower parapet in the Bijapur style. Two walls only are standing to a height of about 20'. The neighbouring mounds contained to the north-east the treasury and office rooms, to the south a brick-built pond, to the south-east a Hanumān temple and to the west dwelling houses, all of which are now ruined. To the south-east there is a brick building with a dome and contained originally open entrances, to the south, east and north and appears to have been originally a mosque with the mihrab on the west, but converted later on into a Hanumān temple. The image is now kept in the new town. In the building plenty of black stone has been used for the corner steps on the interior. At the south-east corner there is a well with arrangements for lifting water which is sent through pipes to the various parts of the fortress. It is said that elephants were being used for drawing water. Nearby are a broken image of (?) Lakshmī-Nārāyaṇa in sukhāsana and the capital of a pillar, both of which are of granite and suggest the existence of a temple.

On the south-west are two European tombs one of which has an inscription of four lines in English :—

1. Here lies
2. T. T. Temple
3. Leu Reg No.
4. Died March 1800.

Through a postern gate in the south fort wall we come to the Palace site which originally was protected by a wide and deep moat and had a well in the south-west corner. Outside this moat is the first fort wall with its own outer moat. The Inscription No. 73 on the batēri, dated S' 1463 in Achyutarāya's time has recently been cut into several pieces.

Outside the fort on the north is the site of Chikpet. There were here a Vyāsarāya Matt of stone and brick construction and a temple of Gōpālakṛishṇa.

The latter is a simple Dravidian structure of stone and brick parapet and sikhiara. The parapet has battlements in the Bijapur style. There are only a garbhagriha and a mukhamanṭapa having broad-based Dravidian pillars of the Pāllegār period. In the garbhagriha is now kept an Āṇjanēya figure, the original image having been removed to the Nārāyaṇa temple inside the town. There is nothing extraordinary either about the temple or the Hanumān image, called Rāchōṭi Āṇjanēyasvāmi. A large tank called Dodḍakere immediately to the south was perhaps the source of water supply even in those days.

Further up on the east is a ruined Nārāyaṇa temple of simple workmanship. An old mutilated Hoysaḷa image of Nārāyaṇa with the ten avatāras on the arch and the two front hands broken stands to the north of the pond and to the north-east of the temple. The image must be removed and kept in the manṭapa of the Āṇjanēya temple. There is a broken image of Kālī lying in the pathway leading through the old Sira site. Only the pedestal and the two legs of Kālī are remaining.

The old town had outer mud fortifications now ruined, and was surrounded by a moat. There is another tank called Chikkere between which and the Dodḍakere the old town existed.

Further north passing through a Moslem grave yard with enclosures, we come to the Chinnada-gōri of Farid Ullah Shah, which is in the same style as the Malik Rihaṇ Darga but has no verandah. The minarets, however, are of brick and mortar and the finial is gold plated. There is no further ornamentation in it as in the case of Malik Rihaṇ Darga. Farid Ullah Shah and Masim Shah (father-in-law and son-in-law) are laid in the tomb, and worshipped by the Hindus also. There is a pond to the south-west of the tomb.

The Bhavānī temple is of rude workmanship, probably belonging to the Mahratta times. It consists of a garbhagriha, a sukhānāsi and a mukhamanṭapa. The pillars are all plain. A cloistered verandah runs all round. The structure is of granite and the parapet of brick and mortar. The prākāra is of stone, brick and mortar.

The Baraki Mosque was originally meant for two tombs. But one has been left vacant. The inscription to the right of the mihrab has been published. The tomb has trefoil arches and Hindu bracket motifs. Above there are two domes of similar design. The domes and the parapet are of brick and mortar.

The building, Ibrahim Rauza, is an interesting example of the employment of Hindu motifs as can be seen in the cornices. (Plate XVII, 4.) If we remove the minarets at the corners, one would take the building for a Hindu one. The doorways, the multiple Dravidian pillars and the disc-like parapet mouldings are all Hindu. Could the building have come from Vijayanagar days? There are a number of tombs inside the yard.

SETTIKERE.

Settikere is a prosperous village about five miles to the south-west of Chikkanāyakanahalli. Here is a large old tank to the south-west of which stands the village which appears to have been originally an agrahāra of the usual type founded in the Hoysala period with a Vishṇu temple on the west and a Śiva temple on the north-east.

THE YŌGA-MĀDHAVA TEMPLE.

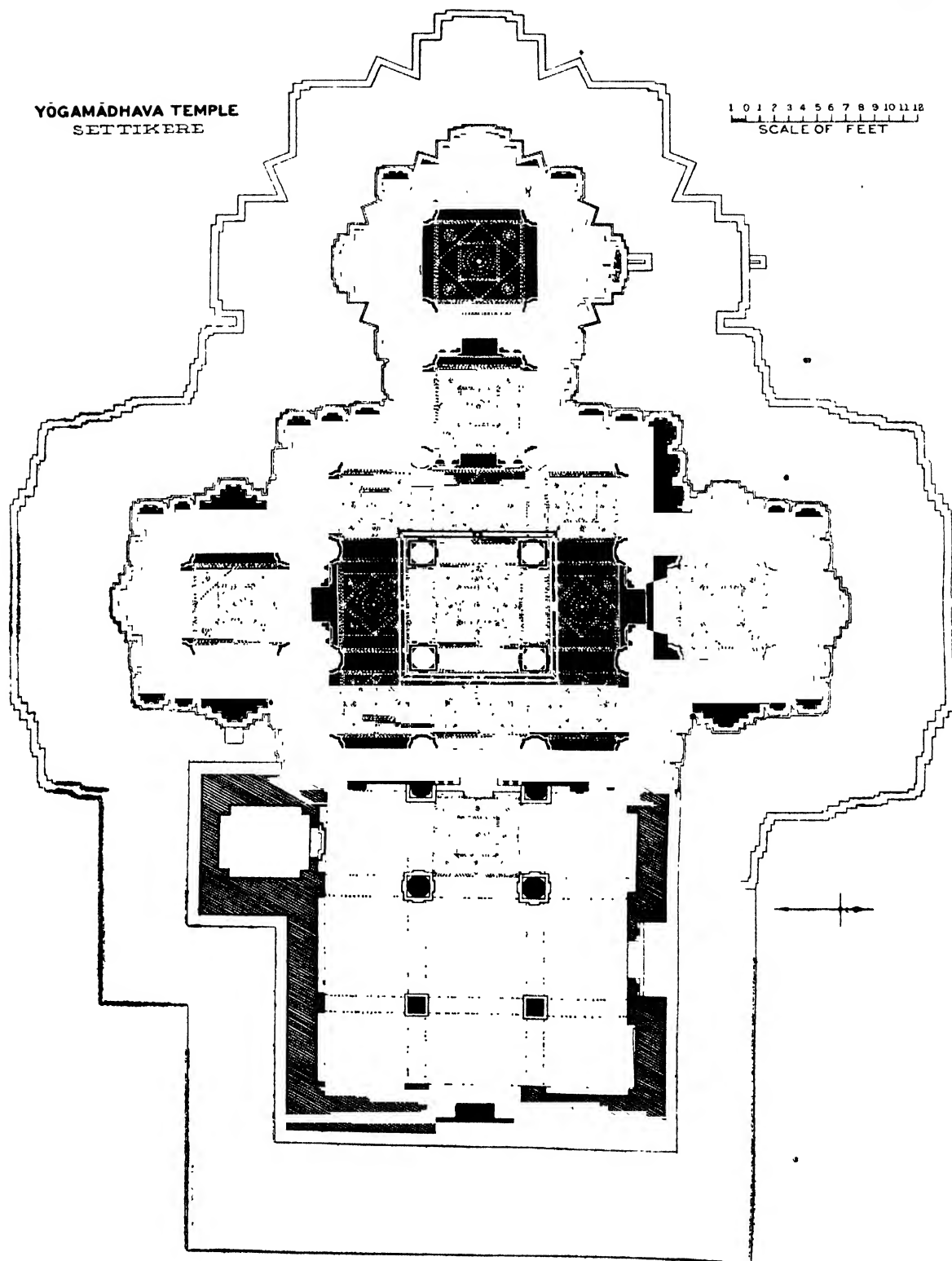
The Yōga-Mādhava temple, as it now stands, is evidently the result of two different instalments of construction, the first one being of fine Hoysala workmanship and the second of the Vijayanagar days. (Plate VIII). As it now is, the temple has three cells or garbhagrihas of which only the one on the west has a stone tower and a sukhānāsi. There is an inner navaraṅga of nine squares and an outer one, while the whole temple is situated on a platform, about 3' high. A plain mahādvāra without a gōpura stands in front of the temple with the ruins of a rude compound wall around the whole courtyard.

An inscription (E. C. Tumkur Cn. 2) now kept in the south-east corner of the inner navaraṅga states that the temple was constructed in the year 1261 A.D. (S' 1194 Durmati) during the reign of Vira Narasimha III Hoysala, by Gōpāla Daṇāyaka who established the agrahāra. From a study of the structure it is clear that the original Hoysala building consisted of the three garbhagrihas, the western sukhānāsi, the inner navaraṅga and a small porch of one aṅkaṇa on the east with stone benches and possibly also railings. At some subsequent time, when yet soapstone was being used for structural purposes, though often indiscriminately with granite, the front porch was deprived of its benches and was expanded into an outer navaraṅga with a small cell on the south and a doorway each on the east and north. The mahādvāra and, possibly, the tall Garuḍa pillar which stands in front of the temple, belong to this period.

As mentioned above, a plinth or platform, about 3' in height and ornamented with five cornices, runs around the temple following its contour, old as well as new. The general shape of the navaraṅga on its outside is square while the garbhagriha has a mixed square and star-shaped outline. On the plinth or platform rises the basement which consists of five cornices, as usual, with their faces carved into dentil and other mouldings but left unworked. The walls of the original building are decorated with indented square-shaped bell pilasters and canopies surmounted by

YŌGAMĀDHAVA TEMPLE
SETTIKERE

1 0 1 2 3 4 5 6 7 8 9 10 11 12
SCALE OF FEET



towers of varied shapes like the stepped-pyramid with a tapering vertical band, the multiple-turreted tower, the star-shaped curvilinear tower, etc. The garbhagriha is star-shaped in outline with square fronts on the south, west and north. The eaves have dentil mouldings and above them the parapet is formed of a series of half-worked turrets. The stone tower or vimāna of the temple is formed of four tiers of turrets with a stone śikhara and a stone kalāṣa. The detailed carvings are all absent.

The outer navaraṅga takes the place of the mukhamanṭapa. It is built of soapstone pieces brought from some ruined Hoysaḷa temple and mixed with granite blocks. Its northern doorway is now blocked. Its eastern doorway is comparatively plain. In a rough cell in the south-west corner of this outer navaraṅga is now kept a fine Hoysaḷa image of a goddess seated in sukhāsana with four hands (abhaya, padma, padma and dāna). On the tōraṇa is the serpentine design. The pedestal has the image of a lion. Though the image is now worshipped as the consort of Yōga-Mādhava, it seems that the deity is Pārvatī. Very probably she was brought over here from the ruined temple of Śiva which is said to have existed on the north-east of the village. The drapery of the goddess with its foldings shows that it is a late Hoysaḷa image. The two inner pillars of this outer navaraṅga are the usual bell-shaped soapstone ones belonging to the earlier porch. The ceiling of this porch has a small dome with a padma design and the petals on the flower and its large bud are coloured. But no images have been carved on the corner stones.

A well carved doorway of the usual Hoysaḷa type with the lintels uncarved leads into the original navaraṅga of nine squares. Against the western wall are kept the usual images of Gaṇeśa and Mahishāsuramardīnī, both being Hoysaḷa pieces. The second figure is a spirited one showing the goddess standing on one leg and treading on the buffalo with the other.

The four pillars of the navaraṅga are of the characteristic Hoysaḷa bell-shaped type, while the ceilings which are all dome-shaped, though carved out each of a single stone, have varied lotus designs. The corner stones have almost no carvings.

The south cell is supported by two Vaiṣṇava dvārapālas and has unfinished lintels. In it is enshrined a fine image of Vēṇugōpāla, about 5' high, in the usual attitude; but the figure is slim and well worked and has a fine expression. It is not mutilated. But its tōraṇa which has the ten avatāras is covered over with dirt and needs cleaning.

The north cell which is similar to the south one houses a Lakshmī-Nārāyaṇa group. The god sits in sukhāsana with the goddess on the left lap. In his four hands he holds śankha, padma, gadā and chakra. As usual, the ten avatāras are carved on the arch. The image needs cleaning.

The North Cell.

A well worked doorway with the jambs bearing single rows of cross-shaped perforations and the lintels unworked, leads into the sukhanāsi in which are now kept an image of Rāmānujāchārya and another of Nammālvār. The garbhagriha doorway which has unworked dvārapālas and lintel panels, has five turrets on the upper lintel above the cornice. In the cell is installed on a Garuḍa pedestal the main image of Yōga-Mādhava. The image is about 9' high above the pedestal and represents Vishnu seated in yōgāsana, i.e., in a squatting posture with the feet placed one upon another and the right hand resting on the palm of the left as in the images of Jaina and Buddhist saints. The back hands hold chakra (right) and śankha (left). The serpentine arch which has on its outer edge the ten avatāras and a lion face on top supports the seated figure. The god wears a fine kirīṭa, necklets, necklaces and garlands, armlets, bracelets and anklets and rings upon the fingers and toes. The eyes of the figure however are wide open and looking forward. The lips appear to wear a mild smile. The image on the whole is a finely worked piece. Since the image of Yōga-Mādhava is rare, it is of very great value.

The temple deserves to be preserved at least for the sake of its beautiful images. The main image of Yōga-Mādhava requires thorough petrol cleaning. The brick roofing is greatly damaged so that rain pours in. It needs repairs. The walls which are slightly out of plumb in some places require to be examined. The courtyard should be given a compound wall and kept neat and clean.

Conservation.

The mahādvāra is a plainish structure mostly of soapstone. Since its pillars are rude octagonal ones, its date is the same as that of the outer navaraṅga. Outside the mahādvāra is a large granite Garuḍagamba, about 35' high. It shows nothing remarkable in its workmanship.

Mahadvara.

OTHER BUILDINGS.

The other temples in the village, viz., of Īśvara, Raṅganātha, and Hanumān are all later structures as is evidenced from the characteristic pillars and bricks used in those buildings. The Bhairava and Kēśava images in the navaraṅga of the Īśvara temple are however of an earlier period. The images in the Raṅganātha

temple are of very rude workmanship and belong possibly to the late Vijayanagar period.

TURUVEKERE.

Turuvkere is a large prosperous village about eight miles south of Bāṇasandra.

On its north it has a large tank from which it derives its

Situation and History. name. The tank appears to have been in existence in 1263 A. D. when Sōvaṇṇa or Sōmēśvara, the Hoysaḷa Governor and builder of the Sōmanāthapur temple made the grant of a vṛitti to Brahmans, etc. It is highly probable that the temple of Chennigarāya and that of Śankarēśvara were both built a little previously, though the inscription does not mention the construction of the temple.

CHENNIGARĀYA TEMPLE.

The Chennigarāya temple is, like the one at Setṭikere, a simple but typical Hoysaḷa structure. It is throughout of soapstone and

General Description. has the usual garbhagṛiha, a closed sukhanāsi, a navaraṅga of nine aṅkaṇas and an entrance porch. The temple stands on a plinth, 3' high, which is ornamented with the usual cornices and follows the contour of the temple.

The basement has also the five cornices whose details are unworked. The walls are decorated, as at Setṭikere, with pond-shaped

Basement. pilasters and turreted canopies. The shape of the navaraṅga is square whereas that of the garbhagṛiha is a mixture of the star and square plans.

The temple has the usual eaves, parapet, and a tower of five tiers of turrets with a stone finial at the top. The entrance porch with its stone benches and unworked railings is intact as also its bell-shaped pillars and domed padma ceiling.

The navaraṅga doorway which is supported by two Vaiṣṇava dvārapālas has on the lintel a Vēṇugōpāla group. The pilasters support-

Navaraṅga. ing it on either side show a modification of the sixteen-pointed star shape which is also used for the garbhagṛiha.

The navaraṅga has four pillars of the usual bell-shaped kind. Eight of the nine ceilings are similar to that in the porch, having shallow padma domes. The ceiling nearest the sukhanāsi, however, is flat and has nine squares with rosettes.

The sukhanāsi doorway whose lintel and dvārapāla panels are uncarved, has a single row of cross shaped perforations on the jambs.

Sukhanasi and Garbhagṛiha. There is nothing remarkable in the sukhanāsi or garbhagṛiha. The image of Channakēśava which is about 5½'

high from the floor has the usual attributes and the *daśāvatāra* arch. But unlike the usual Hoysaḷa images, it is shortish and broad in the abdomen. It appears to be a comparatively poor specimen of Hoysaḷa sculpture.

ŚAṆKARĒŚVARA TEMPLE.

The Śaṅkarēśvara (called Mūle-Śaṅkarēśvara) temple is similar in most respects to the Chennigarāya temple. (Plate IX). Only the differences are here noted:—

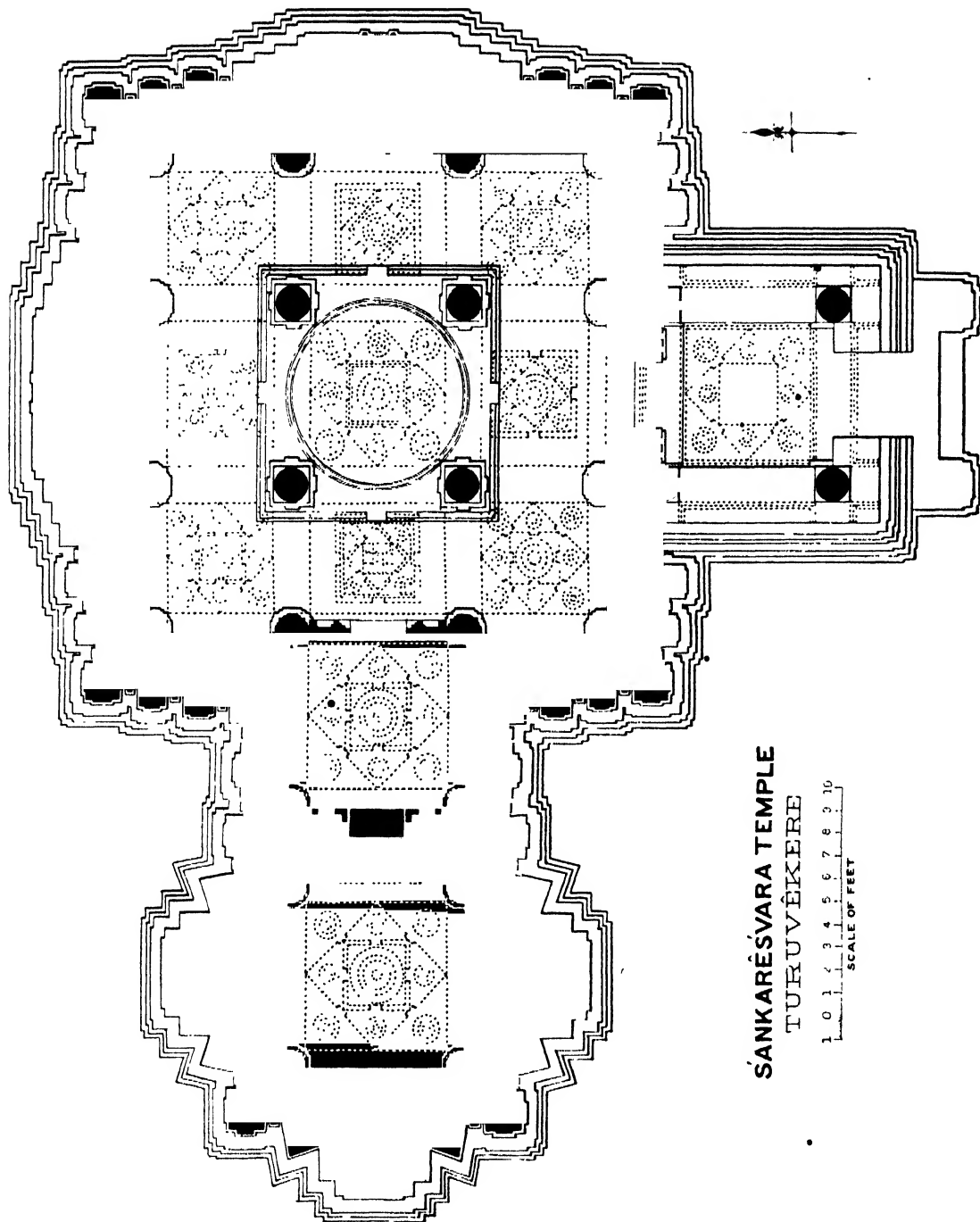
1. No platform is visible around the temple.
2. The tower has a peculiar shape resembling that of the Sōmēśvara temple at Nuggihalli. On a star-shaped base it rises with four tiers of stepped pyramid-shaped turrets, even the original parapet being formed of turrets of this shape. These turrets as also the main tower have a tapering vertical band rising up to the śikhara.
3. The pilasters supporting the navaraṅga doorway are sixteen-petalled padmas in plan. (Cp. Pillars at Ānekoṇḍa temple).
4. At the eastern end of the navaraṅga is placed a small Nāṇḍi. In the navaraṅga are now kept a number of images which are in order from the south-west clockwise:—

- (1) Saptamātrikā panel. The images are well worked as also their vehicles.
- (2) Gaṇēśa kept on a pedestal which belonged originally to Sūrya.
- (3) A smaller Gaṇēśa.
- (4) Bhairava.
- (5) On a scorpion pedestal a small Vīrabhadra.
- (6) Bhairava seated in sukhāsana holding demon's head. All the four hands are broken. The image is a fine one.
- (7) Shaṇmukha—mutilated.
- (8) Nandi-bull facing the Liṅga.

5. The dvārapāla and lintel panels of the navaraṅga, sukhānāsi and garbhagṛiha doorways are all unworked.
6. The liṅga is of polished black stone and about 4' high from the ground.

Cement pointing and repairs to the roof are necessary. The navaraṅga stones have mostly split and cracked due, of course, to some big fire lit up there. Granite supports have been given on all the four sides so that the building is now intact.

Conservation.



SANKARĒŚVARA TEMPLE
TURUVÊKERE

1 0 1 2 3 4 5 6 7 8 9 10
SCALE OF FEET

(P. 28.)

GAṄGĀDHARĒŚVARA TEMPLE.

In the Gaṅgādhārēśvara temple, which is perhaps an early eighteenth century structure, three points are noteworthy.—

1. The colossal bull of black stone is a finely worked piece of sculpture, well ornamented. It reminds us of the large bull on the Chāmūṇḍī Hill, though it is much smaller in size. The bull is made of hard black stone known generally as the Turuvekere Kallu quarried from Kaḍehalli-guḍḍa, about seven miles south of Turuvekere.
2. The navaraṅga has a porch on the south as in the temple at Kalale. Its two pillars have sixteen-sided fluted shafts and three sets of cubical mouldings. The latter are full of sculptures. On the east face the pillars have the usual type of lion brackets with riders above, and elephants below. The chief object of interest in this porch is a huge soap-stone bell whose diameter at the bottom is about 4'. It is about 4½' high. It must have been in regular use once upon a time, since its walls are cracked.
3. The liṅga of the temple is also peculiar. On its black head rises at the back an arch-like jaṭā under which is seated, in padmāsana, the goddess Gaṅgā.
4. Ādhāra-Śakti—Though the image is of about the seventeenth century, it is of considerable interest and holds abhaya with rings, goad, pāṣa and dāna with padma. Such images are common on the walls of Halebīd.

BĒṬĒRĀYA TEMPLE.

In the Bēṭērāya temple there are three points to note :—

1. On the northern jamb inside the mahādvāra is a fine votive image of a Vijayanagar officer wearing tall kirita and long coat. He is identified as Chaudappayya, afterwards known as Varada Bēṭērāya who is said to have erected the temple.
2. The main image in the temple is Janārdana with the right front hand in the dāna pose. It is of Hoysala times.
3. Old wooden cot.

NITTUR.

ŚĀNTIŚVARA BASTI.

The Śāntiśvara basti is a fine ornate structure facing the road. Originally it had a garbhagṛiha, a sukhanāsi and a navaraṅga of nine squares. Later on a small shrine for Padmāvatī was built about ten feet to the north-east of the temple and between

History.

the two was put up an open mukhamanṭapa with a small porch. All this was done in the Hoysala days. Since the walls of the garbhagriha were out of plumb and the mud walls of the mukhamanṭapa were ugly, a sum of about Rs. 3,000 was collected locally and Government contributed Rs. 3,500; and repairs are being made. Nine buttress walls of size stones, three on each of the south, west and north sides have been added, the mukhamanṭapa has been walled in, and a small room has been constructed on the south of the mukhamanṭapa for Brahmadēva corresponding to Padmavātī. A modern stone mukhamanṭapa has also been added. The mahādvara, too, is modern-looking.

The temple has no platform. But its five-corniced basement is unworked in its details. The upper walls have ornamented niches on the south and north of the navaraṅga and four petalled rosettes and turreted canopies of elegant design. The wall pilasters are however plainish. The mutilated figures under the cornices are now covered by the buttress walls. The general plan of the temple and its garbhagriha is squarish. It has two sets of eaves but the parapet is very recent and the brick and mortar tower is probably only a hundred years old. Nothing remains of the original tower. The ornamental niches outside the navaraṅga have their towers formed of three tiers of stepped-pyramid-shaped turrets supported by pilasters, thirty-two petalled in plan. Outside the navaraṅga on the north stands a Jain inscription mentioning a person whose title appears to have been 'Dharmāmbunidhi' and who was a śiṣya of Chandra Siddhānti Chakravarti, and stating that it is the 'nisidi' of Mālabbe and Chauḍiyakka.

The pillars of the inner mukhamanṭapa are of varied designs, viz., bell-shaped, sixteen-petalled lotus, eight-petalled lotus with intervening star points, thirty-two-petalled lotus, six-pointed star, thirty-two-pointed star, etc. They are all crusted with chunām coating which should be removed.

There is a potstone slab ($1\frac{1}{2}' \times 5'$) with a long inscription of about 50 lines in Hoysala Kannaḍa characters mentioning Mūlasaṅga and Dēśigaṇa. The navaraṅga doorway is well carved with wide jambs. There is a Jain figure on the lintel with an inscription on the eaves-like cornice, in Kannaḍa ($3'' \times 15''$) which mentions the sculptor, Mālopiya Mallaya.

The inner navaraṅga has beautifully ornamented and dome-shaped ceilings of varied designs. These could not be studied because an image has been installed in the navaraṅga and the latter could not be entered. The two necessary ankaṇas may be provided with a wooden railing and the other parts allowed for study.

The original image of Śāntinātha in the main cell is in darkness.

KADABA.**KAILĀSĒSVARA TEMPLE.**

The Kailāsēśvara temple is a small unornamental structure at the north-east corner of the village, close by the tank and the Shimsha river. The navaraṅga pillars are round and roughly bell-shaped but are of granite. Neither Pārvatī nor Honnādēvī is of any sculptural value nor of Hoysaḷa workmanship. The līṅga has nothing special. The walls of the temple are plain and the vimāna of brick dates from the Pāllegār period.

On the back the three outer sides of the garbhagriha have several niches. The walls are of granite. There are Grantha inscriptions on the west and north walls outside the garbhagriha. The walls on the north need buttresses and the roof needs repairs. The temple is leaking. The lamp pillar which is large and fine is leaning to west and is in danger of falling.

ŚRĪ RĀMA TEMPLE.

The Rāma temple is a good but plain building of the Pāllegār period. The images of Gōpāla and Janārdana are of the same time, probably; but Yōgānara-simha is a small image of Hoysaḷa times. The original temple evidently was destroyed and the new one was erected in the Pāllegār times, the main image having to be remade.

The compound wall and yāgaśālā are to be repaired. The building was repaired about ten years ago. The sukhanāsi and the south verandah need re-flooring.

NAGAMANGALA.**SAUMYAKĒŚAVA TEMPLE.**

Nāgamangala is situated about 24 miles to the east north-east of French-rocks Railway station and appears to have been a place of considerable importance from even the early Hoysaḷa days. The most important temple in the place is that

Situation. of Saumyakēśava.

The temple is a large structure which appears to have been constructed in at least two instalments. The earlier part consists of the

General Description. main cell and the sukhanāsi, the other two cells and the navaraṅga. In front of the navaraṅga doorway there is a porch of three aṅkaṇas which appears to have been added to the original temple. All this part of the temple stands on a platform about 4' high. In front of this

porch is a large later addition in the shape of a mukhamanṭapa of the pātālāṅkaṇa kind. At the north and south ends of this mukhamanṭapa there are smaller shrines and to its east is the mahādvāra with a tall tower upon it. On either side of the mahādvāra extends a cloistered prākāra in the four corners of which are rooms. In front of the mahādvāra is a tall Garuḍa pillar.

From the inscription No. 1 (Nāgamangala) we learn that in about 1171 A.D. Vīraballāla II made a grant for the God Chennakēśava of the place, so that we know that the temple was existing at this date. Since Nāgamangala is an old agrahāra town with the Viṣṇu temple in its centre and the Śaṅkara-Nārāyaṇa shrine (called Bhuvanēśvara) in the north-east and also a tank in this direction, the agrahāra and the temples must have come into existence at about the same period. The inscription No. 2 (Nāgamangala) on the south-west of the Bhuvanēśvara temple states that that temple was renovated by Bammalādēvī, queen of Viṣṇuvardhana Hoysala, in 1135 A.D. This fact leads us to believe that the Kēśava temple came into existence on about this date along, probably, with its agrahāra. Unfortunately the main inscription connected with this temple is missing. To this original Hoysala temple additions commenced to be made in the shape of the porch. It is possible that the porch belongs to a period earlier than the outer part of the temple. An inscription set up on the south outside the mahādvāra states that during the time of Sadāśivarāya of Vijayanagar in 1544 A.D. some of his officers made certain grants perhaps connected with the temple and the agrahāra. It is highly probable that the mahādvāra, the prākāra and the pātālāṅkaṇa belong to about this period. The Garuḍa pillar, however, is stated by local tradition to have been put up by Jagadēvarāya, an officer of Vijayanagar, who later on set up as the Pāllegār of Channapaṭṇa.

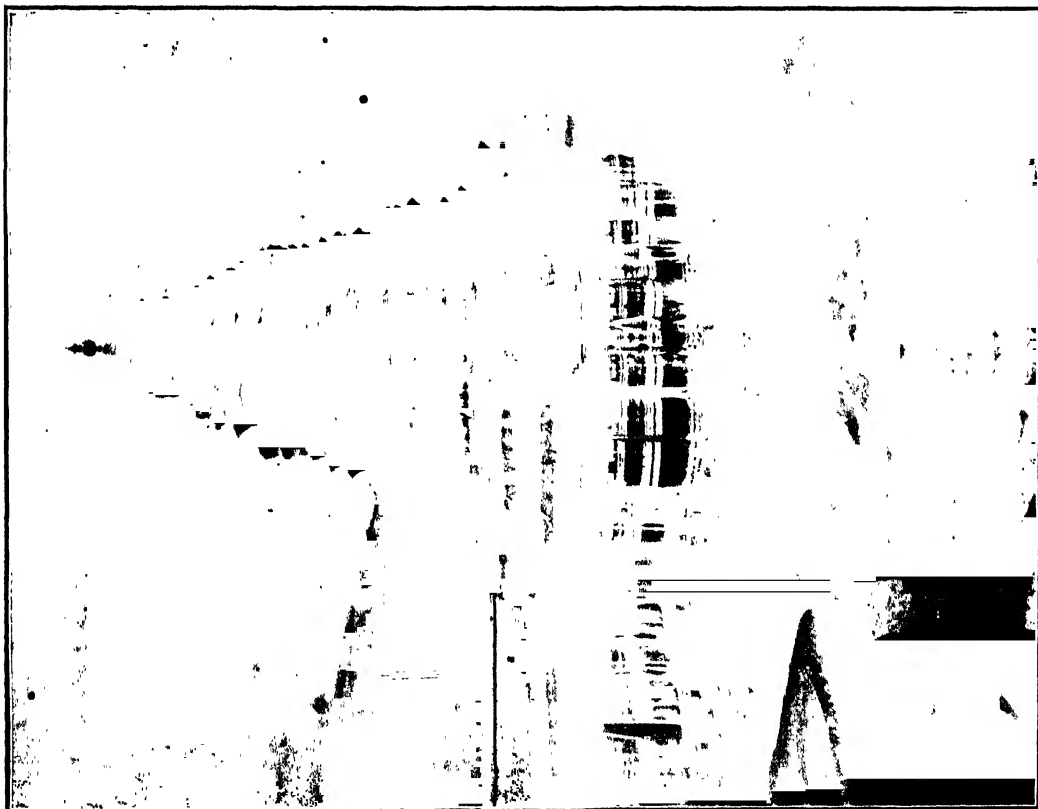
The temple stands on a platform which is about 4½' high and had the usual five basement cornices. The plinth originally followed the

Main Temple—Platform. contour of the main temple but was later on rebuilt in a somewhat haphazard fashion probably when the porch was put up. The navaraṅga is square on the outside, while the garbhagṛiha is star-shaped with flattened sides on the south, west and north.

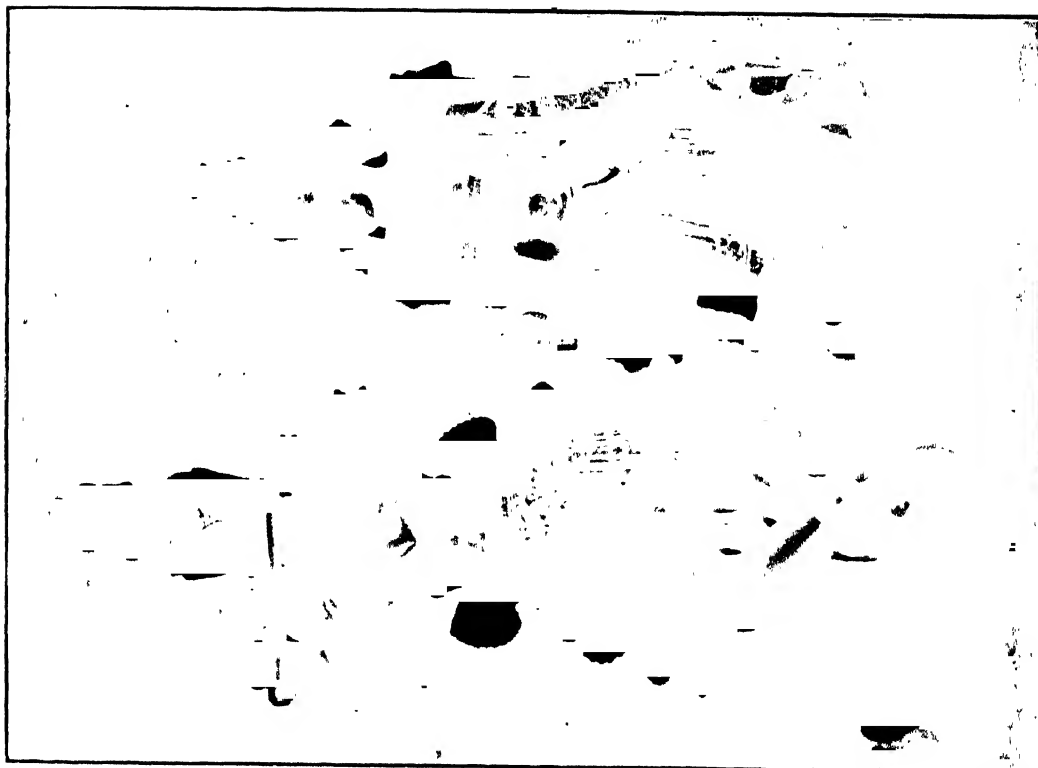
The basement has an unusually large number of cornices about eight in all, which is a record number even in Hoysala temples.

Basement and Walls. (Plate X, 1.) But it has no ornamentations except dentil cornices and square or oblong mouldings meant to receive makara faces and other designs. The upper portion of the walls has very few figure sculptures and is mostly ornamented with cross-shaped and turreted pilasters. Only on the south side of the main garbhagṛiha there appears a relievo of Ugranarasimha for whom a special small and ugly shrine has in later days been constructed. This should be immediately removed.

SAUNYAKESAVA TEMPLE, NAGAMANGALA



1. VIEW FROM THE NORTH-EAST (p. 32).
Mysore Archaeological Survey.



2. VENUGOPALA (p. 34).

The eaves are small and well shaped with the rafter design on the under-surface appearing only on the western side. The original

Roof and Tower.

parapet appears to have been composed of a row of stone turrets without any ornamentation. But only the lower part of it remains now, the upper portion being a brick and mortar parapet of recent construction. The tower is a brick and mortar structure of the Vijayanagar days. Probably the original stone tower disappeared and was replaced during Sadāśivārāya's time.

The porch appears to be a structure of the middle Vijayanagar days. Its

The Porch.

sixteen-fluted pillars have large squarish tapering mouldings below and rough pot-shaped and wheel-shaped mouldings above and the ceilings are shallow padma domes. On the lower cubical mouldings of the pillars some images have been carved as is common in middle Vijayanagar work. The eaves which are complete for the porch are straight with no work on the under-surface.

The navaraṅga is entered by a comparatively large doorway which has

Navaranga.

Vaiṣṇava dvārapālas and cross-shaped and eight-petalled lotus-shaped pillars on the jambs and only a single padma with no Gaja-Lakshmī on the lintel. The navaraṅga is a largish oblong hall of twelve ankaṇas, the longer side being east to west. Whether the corner ankaṇas on the north-east and the south-east with their granite pillars and beams were added in the Vijayanagar days is difficult to be sure about; but these two ankaṇas appear to have been partly at least rebuilt at the time the porch was constructed and the two large Hoysaḷa dvārapālas were set up to guard the sukhanāsi doorway. In the south-west corner of the navaraṅga are two images of the five-hooded cobra Ādiśeṣha whose body is coiled and the hood raised above it. In a small niche in the north wall is a rude image of Vishvaksēna. The rest of the navaraṅga is of Hoysaḷa construction definitely.

The Hoysaḷa pillars in the navaraṅga are variedly designed making the hall

Pillars.

attractive. The four central pillars which are stout and tall belong to the bell-shaped variety. Among the others may be noted the following: thirty-two fluted, sixteen fluted, thirty-two pointed star with the alternate points long and short, and thirty-two pointed star with the alternate long points shaped like padma petals.

Of the twelve ceilings the four corner ones have now been removed and provided with ventilating towers, probably at the suggestion of

Ceilings.

Mr. Arcot Srinivasachar, formerly Muzrai Commissioner. The other ceilings are all beautifully ornamented in the

Hoysaḷa style. They have, commencing from the east and running clockwise :—

- (1) a circle with inset padma;

- (2) an octagon with inset padma ;
- (3) a thirty-two pointed star with inset padma ;
- (4) eight-pointed star ;
- (5) flat ceiling with nine rosettes, near the sukhānāsi ;
- (6) (north) cross-shaped gallery with inset padma ;
- (7) square with inset padma ;
- (8) (centre)—over a set of well ornamented corner stones having lion faces on the under surface and the Dikpālas on the inner side runs a circular gallery over which rises the dome with its ribs connected by three concentric circles of rafters. The ground between them is ornamented with conches and other designs. In the centre from a lotus hangs a large bud round which a hooded snake has wound itself.

The doorway of the south cell is rather plain having unworked dvārapāla and lintel panels. Above the lintel cornice is a row of nine

South Cell.

towers. In the cell which has a flat roof of nine rosettes on a rough large Garuḍa pedestal of granite stands the image of Vēṇugōpāla with one consort. (Plate X, 2.) There is no tōraṇa and the image is of fine workmanship and appears to date from the Vijayanagar times. It wears a tapering kirīṭa and is ornamented very much like the Hoysala images. But its face is longish, its nose smallish, and its general appearance, though good, is different from that of Hoysala images. The image of the goddess standing by its side is of no extraordinary workmanship or beauty.

In the north cell whose doorways are also unworked and whose ceiling has a flat square with four padmas is seated, on a Garuḍa pedestal, an image of Lakshmī-Narasimha. It appears to belong to about the same age as Vēṇugōpāla and parti-

North Cell.

cularly his consort.

Two large Vijayanagar type dvārapālas of granite flank the rather unworked sukhānāsi doorway. The sukhānāsi has an octagonal

Main Cell.

ceiling with inset padma, below which the corner stones are similar to those of the navaraṅga ceilings. The garbhagriha doorway whose dvārapāla and lintel panels are also unworked leads into the sanctum which is a room about 10' square. In it on a Garuḍa pedestal stands an image of Kēśava whose top from the ground is about 8' high, the image itself being nearly 6' high. The image is a fine one of the usual Hoysala type and has his consorts on either side and a serpentine tōraṇa on the edge of which are the ten avatāras. The benign look of the image has earned for it the name of Saumyakēśava.

There is nothing remarkable about the workmanship of the mukhamantapa or its plain pillars except that its ceiling is about 17' from the ground and the mantapa itself is about 100' × 95'.
Mukhamantapa. The prakāra which runs round the temple is also plain and in its corners are the following shrines :

(1) South-east—The kitchen with a deep old well connecting which is an underground cave stream.

(2) Small Lakshmī, known as Maḍapaḷlināchchār.

(3) Vaikuṇṭha-Nārāyaṇa with consorts Śrīdēvī, Bhūdēvī, Nīlādēvī and the Ālvārs.

(4) South-west corner—Sudarśanālvār.

(5) Hanumān.

The west wall has no verandah but has a walled-up doorway in the middle.

(6) North-west—Goddess Lakshmī's shrine: the verandah in front of it appears to be a construction of the Pāḷlegār days.

(7) North-east—Rāmānujāchārya's shrine: the outer walls have a few paintings.

(8) Pillailōkāchārya's shrine, yūgaśālā and the shrine of Manavāḷa-mahāmuni.

The mantapa in front of Rāmānujāchārya's shrine appears to date from about the same time as the porch of the main temple, i.e., perhaps the middle Vijayanagar period or even later.

The mahādvāra is a large and imposing structure of Vijayanagar times, though comparatively plain. It has a doorway, about 16' high and 10' wide. Over it rises a large brick tower of six storeys and a boat-shaped śikhara surmounted by masonry kalaśas. It is one of the largest Draviḍian towers in the State.

Mahadvara.

Opposite to the mahādvāra of the temple and springing from a large stone platform with well-worked cornices stands a tall granite pillar with a square base and a tapering octagonal shaft, the alternate faces of which have serpentine scroll bands springing from the mouths of yālīs and running up to the round capital. The abacus is a large square slab on which is an iron frame work. On the square bottom of the pillar which is 3' wide are found the following reliefs from the west in order clockwise :

Garuda pillar.

1. West—Garuḍa.
2. North—Hanumān with folded hands.
3. East—The tripuṇḍra between saṅkha and chakra.
4. South—Lion sitting to front on its haunches.

The temple is in a fairly good state of preservation. Its *prākāra* and verandah need reflooring. The *mukhamanṭapa* floor should be reset and cement pointed. The inner platform floor should also be reset and cement pointed, all the plants being completely removed. A flower garden may be planted in the vacant grounds to the north of the temple, if necessary.

Conservation.

BASRAL.

ŚRĪ MALLIKĀRJUNASVĀMI TEMPLE.

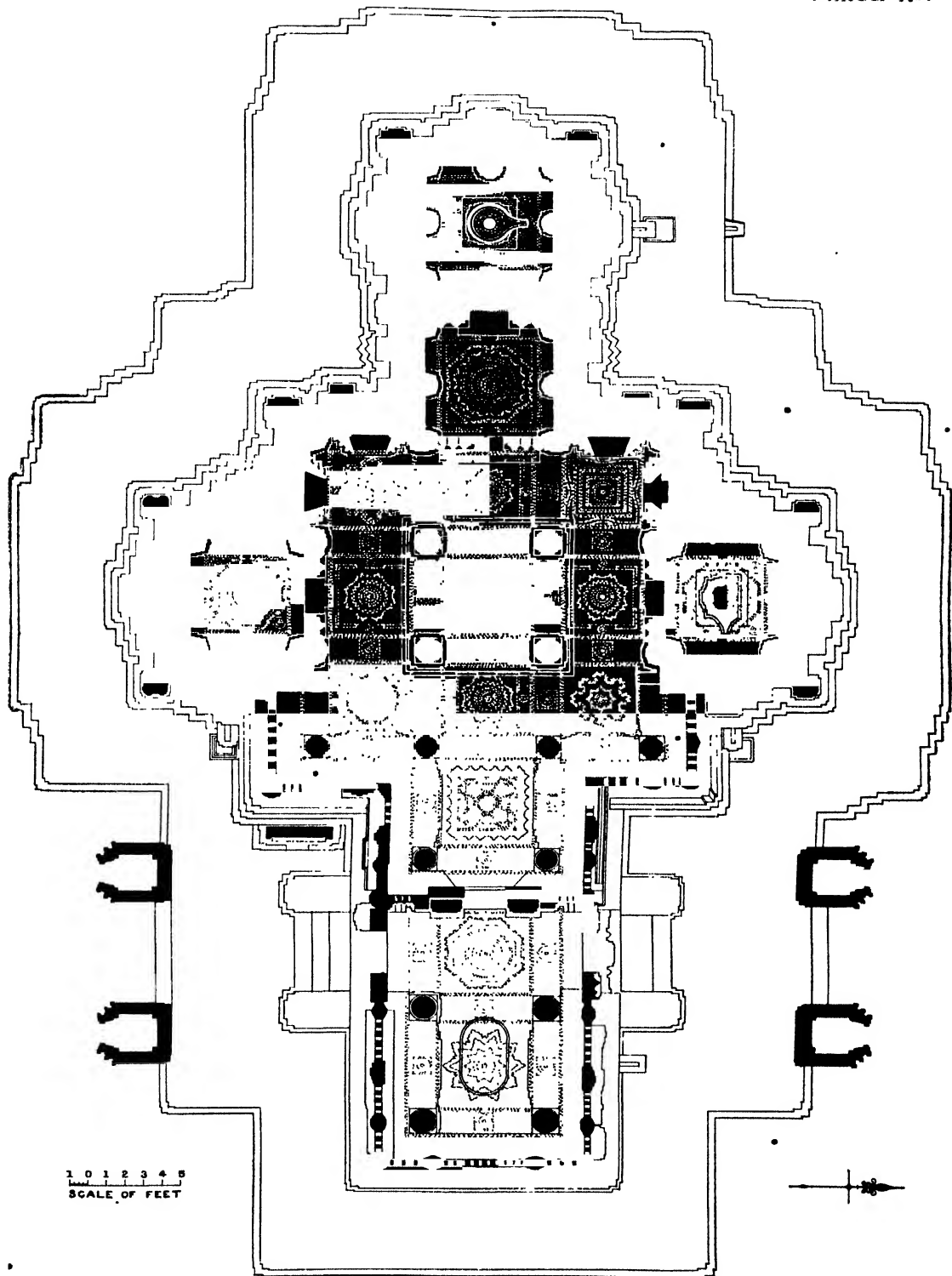
Basrāl is a large prosperous village, 15 miles north of Mandya, in the north-east corner of which is a fine Śiva temple of the Hoysala type. It has a large *upparige* with an outer porch on the south, beyond which is the modern street which is perhaps about 4 feet above the original street level. In the north-east of the courtyard is a small Bhairava shrine, while in the centre is the large main temple of Mallikārjuna. The latter structure is a smallish building of the highly ornate 13th century Hoysala type and resembles in many respects the Būchēśvara temple at Kōravāṅgala, Hassan taluk. It is all of soap-stone and pot-stone and its inside is small, the roof being rather low and the doorways narrow. Its plan (Plate XI) is noteworthy because it is a three-celled structure or *trikūṭāchala* with only the western cell having a tower as in the Kēdārēśvara temple, the Hosaholalu temple, etc. To the east of the *navaraṅga* directly opposite to the *liṅga* is a Nandi shrine, the entrances being only from south and north as in the Būchēśvara temple of Kōravāṅgala, where there is a Sūrya shrine similarly situated. In all, the temple contains three *garbhagrihas*, one *sukhanāsi* on the west, one *navaraṅga* with an eastern extension, a small porch, and a Nandi shrine.

The Mallikārjuna temple (Pl. XII, 1) was built in the year 1234 A.D. by Harihara Daṇāyaka, an officer of the Hoysala Emperor Narasimha II, who claims to have fought with valour and defeated the Sēvuṇa armies. Harihara constructed the village tank in the name of his mother while the *liṅga* of the temple was set up after the name of his father, who very probably belonged to this village of Basurivala. The Emperor Narasimha provided the temple with lands, etc., for its maintenance in 1234, Vīra Sōmēśvara in 1237, Narasimha III in 1269 and Kempa Bairarasa Nāyaka, the Pāllegār, in the year Kshaya which perhaps corresponds to 1625 A.D. (?)

History.

The level of the present courtyard is about 4 feet above the original level so that only the top of the original stone platform is now visible. This platform which follows the contour of the temple is intact though sunken in some places and could be removed by excavation. It has two flights of steps, one

Platform and Nixed Towers.



MALLIKÂRJUNA TEMPLE
BASRÂL
(P. 36.)

on the north and the other on the south, each of which is flanked by a small niched stone tower as at Halebīd. The niches are mostly filled up with earth and no images are visible inside them. Each tower is shaped differently with the squarish plan. Near the south-east niche lies a broken image of Shaṇmukha on a peacock. It is doubtful if it was originally in the niche.

The basement of the main wall has on it six friezes of sculptures as at Kōra-vaṅgala, Hosaholalu and elsewhere, the lowest one bearing a row of elephants which have tiny riders and are mostly war animals on the march with a horseman interspersed in between, here and there. Most of the animals have their trunks hanging down from their lifted heads, while a small number are in frolicking or fighting attitudes. Some of the corners are adorned with two elephant bodies having a single head.

The horsemen are also of the usual type, cantering forth to charge, sword in hand. Some riders hold spears or banners, while others hold bugles. Near the south-west corner of the main shrine are a number of princes with attendants, holding umbrellas over their heads, while on the north-east corner of the navaraṅga several horsemen are attacking a footman, and another horseman is coming to the rescue. This last scene is positively connected with Harihara-~~Da~~nāyaka's heroism against the Sēvūṇa cavalry.

The frieze next above has a row of lions with a Saḷa group or a gryphon put in occasionally. On the south-east is a row of gryphons with a man fighting them.

The Purāṇic frieze of this temple is one of the best preserved among similar ones in Hoysaḷa sculpture and contains illustrations for all the great mythological works. From near the south door begins the Rāmāyaṇa which ends right at the back of the main shrine where the Mahābhārata begins and proceeds to nearly the north doorway; thenceforward it is the Bhāgavata, while on the east part of the temple other Purāṇic episodes like Samudra-mathana, etc., are carved. The scenes are here described commencing from the middle of the east wall and running clockwise. It is a pity that some of the important scenes are hidden by the eight buttress walls which are now holding the walls of the temple together.

East Wall :—

1. Samudra-mathana.
2. Episode of Vāmana (?). Partly hidden.
3. South of Nandi shrine: The legend of Dharma Vyādha, the virtuous hunter—(a) carries about his maimed parents, feeds them, and defends them (?)

(b) He is tested by God ; (c) He cremates his parents and is driven in a chariot to Kailāsa where he worships Śiva-Linga (?)

South door.—South-east of Navaraṅga :—

1. Children, perhaps Rāma and his brothers are being carried in hammocks by attendants.

2. Rāma and Lakshmaṇa (?) go hunting, the bag of deer being carried.

3. Viśvāmitra takes Rāma and Lakshmaṇa from Daśaratha. They slay Tātakā and defend the yajña of the ṛishis, and slay two birds (perhaps Mārīcha and Subāhu) which attack them.

South of South Cell :—

(a) Rāma defeats Paraśurāma.

(b) Daśaratha receives the newly married couples.

(c) The attempted coronation of Rāma begins.

South-West of South-Cell :—

(a) Lakshmaṇa defends Rāma and Sītā by slaying Virādha.

(b) Lakshmaṇa cuts off Śūrpanakhī's nose.

(c) The brothers defeat Khara, Dūshaṇa and Triśiras.

South-West of Navaraṅga :—

(a) Rāma goes after the golden deer while Rāvaṇa abducts Sītā.

(b) Jaṭāyu is mortally wounded as also the golden deer.

(c) Rāma and Lakshmaṇa find their camp empty and going forth make alliance with the monkeys.

South of Main Cell :—

(a) Rāma allies with Sugrīva and his hosts.

(b) Rāma shoots through the seven palms and hits Vāli.

(c) Dying Vāli rebukes Rāma, while Rāma relents, and Tārā laments.

(d) Rāma sends Hanumān in quest of Sītā, who crosses the ocean.

(e) Hanumān fights Laṅkiṇī and other demons and discovers Sītā under the Aśoka tree.

(f) Hanumān rebukes Rāvaṇa in his court and burns Lankā.

(g) The monkeys bridge the ocean and Hanumān fights the Rākshasas.

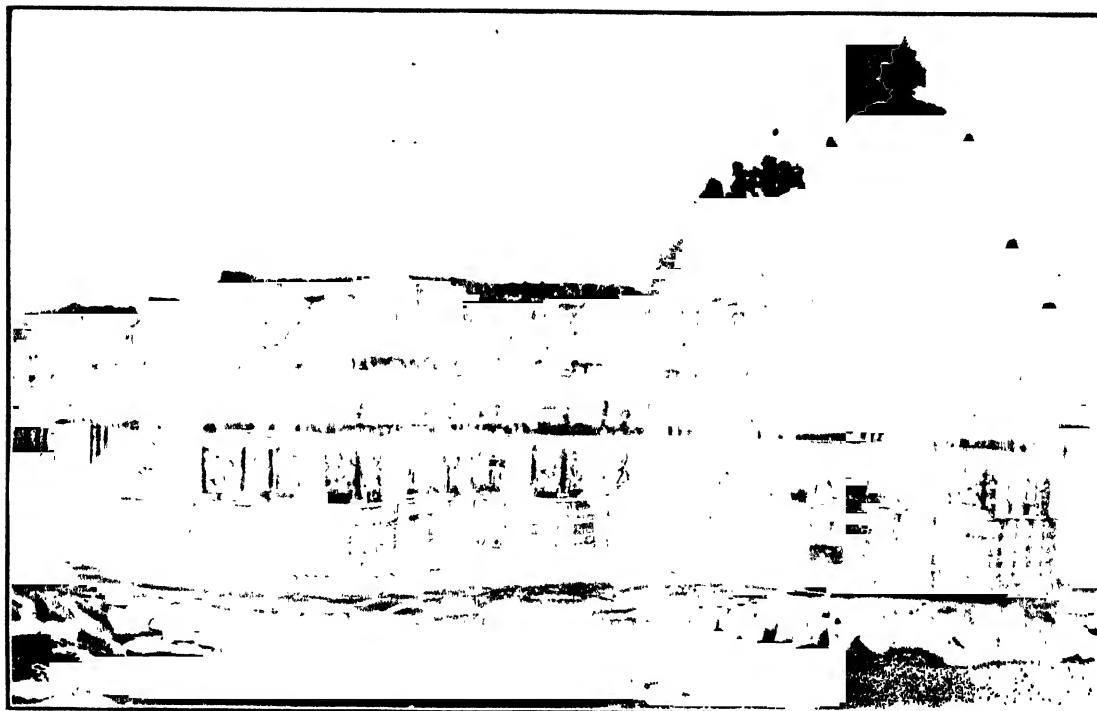
(h) Rāma and Lakshmaṇa are carried on Hanumān's shoulders.

Back of the Main Shrine :—

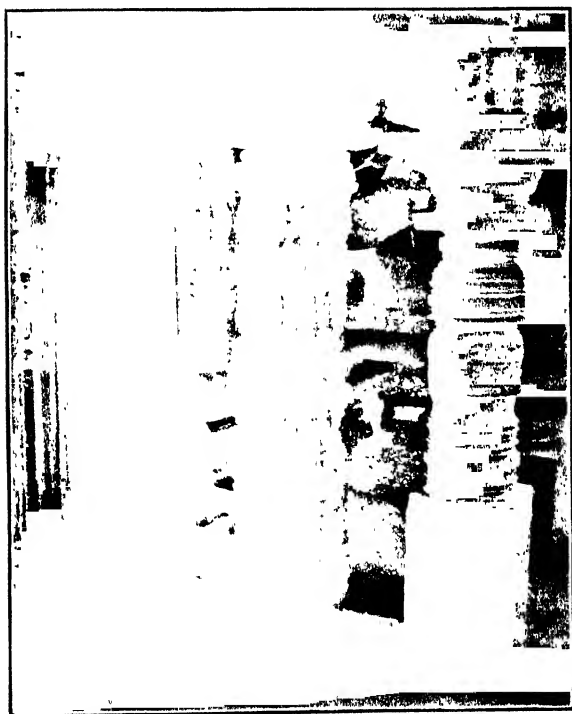
(a) Rāma kills Rāvaṇa. Coronation of Rāma and Sītā is celebrated.

Mahābhārata begins :—

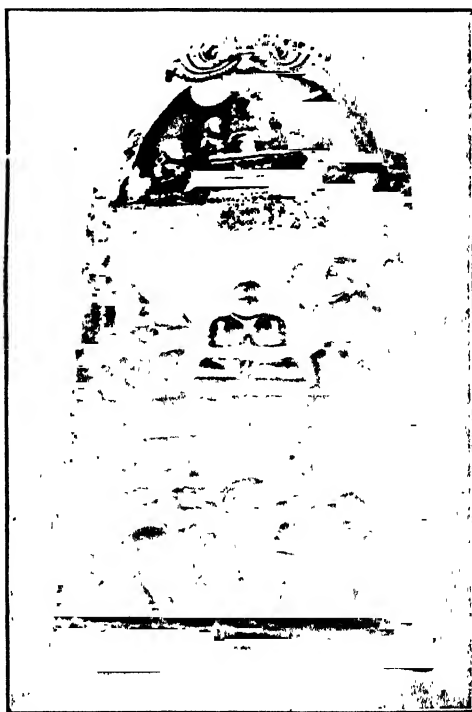
Bhīma shakes the Kauravas off their tree perch.



1. MALLIKARJUNA TEMPLE, BASRAL, NORTH VIEW (p. 36).



2. MALLIKARJUNA TEMPLE, BASRAL,
PILLARS OF THE PORCH (p. 46).



VIRAGAL, BASRAL (p. 47).

North of Main Shrine :—

Kuntī with her five sons, all seated, invited by Virōchana.

Bhīma slays Hidimba and marries his sister.

Arjuna shoots the fish target before the assembly and Draupadī is married.

North-West of Navaraṅga :—

Vishṇu appears from the sacrificial fire of Drupada, and Draupadī and her brother are born. The five brothers and their queen wander in the forests.

Arjuna performs penance on the Indrakīla hill, shoots the boar, fights Śiva, obtains the Pāśupatāstra and deposits it on the Śemī tree.

West of North Cell :—

Arjuna rescues the cattle.

Here the cattle raid battle is confused with the great war and Bhīma fights Bhagadatta's elephant.

East of North Cell —

The *Chakravāṇa* and the death of Drōṇa at the hands of Dhrishṭadyumna.

The great war continues.

North-East of Navaraṅga :—

Bhīma mortally injures Duryōdhana.

The heads of the Upa-Pāṇḍavas.

The Mahābhārata ends here and the Bhāgavata begins with the story of Prahlāda running from left to right.

Hiraṇyakaśipu in durbar.

Prahlāda's persecution with lions, water, fire, snakes, elephants, etc.

Narasimha slays Hiraṇyakaśipu.

North Door :—

Story of Kṛishṇa :—

Kṛishṇa is swung in a cradle.

Kṛishṇa slays the tiger, Pūtānī, Śakatasura and Bakāsura.

Kṛishṇa plays in water, overcomes the Kāliṅga serpent.

Śiva seated in the midst of his Gaṇas, drinks the poison Halāhala.

The makaras are riderless and have, here and there, an interspersed ornamenta
Makara Frieze. lion's face.

The swans frieze has greater life in it and the bird is shown in its various
Swans Frieze. characteristic attitudes [like pecking, fighting, beaking, feeding the young, etc.

Around the Nandi maṇṭapa originally ran a row of slanting railings, only one slab of which is now remaining. It has a row of turrets below, serpentine creeper on top and obscene figures in the panels. Above the railings the wall is made up of a number

of pierced stone windows.

On the main wall above the basement is a row of large images about $2\frac{1}{2}$ feet high representing the great gods and heroes. The bases are comparatively plain and the latā tōraṇas not very elaboratc. The images, though finely worked, are of the shortish type resembling the Sōmnāthapur images. Coming from the east of the south cell they are as follows in order, clockwise :—

- (1) Yōgānarasimha.
- (2) Śiva standing.
- (3) Tripurāntaka—the group shows Śiva shooting at, and burning the tower of the three cities above the clouds.
- (4) Two-handed god—abhaya and dāna—(identity uncertain).
- (5) Pārvatī standing.
- (6) Viṣṇu standing as Padmanābha (chakra, padma, śankha, gadā).

South of South Cell :—

- (1 to 3) Sītā, Rāma and Lakshmaṇa standing.
- (4-6) Umāmahēśvara with Kumāra to left and Gaṇēśa to right.
- (7) Śiva standing with four hands (trident, three-hooded snake, a fan and a battle axe).
- (8) Mōhinī.
- (9) Goddess standing—hidden partly.

West of South Cell :—

- (1) Narasimha seated peacefully (abhaya, chakra, śankha, and dāna) surrounded by consorts, Garuḍa and Prahlāda.
- (2-3) Goddess (padma, goad, pāśa, kalaśa) with attendant standing.
- (4) Goddess standing—rosary, goad, pāśa and phala.
- (5) Kālīṅgamardana.

South-West of Navaraṅga :—

- (1) Bhairava.
- (2) Halāyudha.
- (3 and 4) Manmatha and Rati.
- (5) Goddesses dancing with a string of flowers.
- (6) Durgā dancing with twenty-two arms (abhaya, broken, sword, snake, broken, vajra, battle-axe, rosary, goad, fire, svargahasta, pāśa, padma, ḍamaruga,

buckler, uncertain, phala, spear, mace, bowl, lambahasta, dāna). The figure is well executed.

- (6) Sixteen-handed Śiva dancing on Andhakāsura's head.
- (7) Lady holding a bunch of flowers.
- (8 and 9) Two monkeys fighting for jack fruit.
- (10) Gōvardhanadhāri.
- (11) Pārvatī standing.
- (12) Garuḍa.

South of Main Cell :—

- 1. Pārvatī.
- 2. Bhairava.
- 3. Lady attendant.
- 4. Rāvaṇa lifting the Kailāsa.
- 5 & 6. Lady attendants.
- 7. Vaishṇavī.
- 8. Kaumārī ?
- 9. Dancing Sarasvatī—beautiful image damaged ; the pose is very fine.
- 10. Brahma standing.
- 11. Śiva standing (flowers, battle axe, deer and abhaya).
- 12. Vāmana.
- 13. Drummer.
- 14. Pārvatī standing with her sons admiring.

Back of Main Cell :—

- 1. Mōhinī.
- 2. Paraśurāma.
- 3. Kāpālī.
- 4. Śiva on throne with Nandi below.
- 5. Vaishṇavī.
- 6. Śiva standing (abhaya, trident, ḍamaruga and dāna).
- 7 & 8. Lady attendants.

North of Main Cell :—

- 1. Pārvatī dancing.
- 2. Drummer.
- 3. Lady attendant.
- 4. Pārvatī.
- 5. Śiva dancing.
- 6. Brahma seated with Sarasvatī.
- 7. Śiva dancing.

8. Bhairava.
- 9 & 10. Mōhinī dancing.
11. Sixteen-armed Durgā dancing on the headless body of her foe.
- 12 & 13. Reverent monkey and Mōhinī.
14. Vēṇugōpāla.
15. Goddess standing.
- 16 & 17. Two monkeys and jack fruit.

North-West of Navaraṅga :—

1. Goddess standing.
2. Arjuna shooting the fish target (good sculpture). (Plate XIII. 1.)
3. Draupadī rushing forth with garland.
4. Lady figure.
5. Pārvatī standing.
6. Śiva dancing on Andhakāsura.
7. Kāla Bhairava dancing.
8. Lady attendant.
- 9 & 10. Bali and Vāmana.
11. Trivikrama.
12. Viṣṇu standing (śankha, padma, gadā and chakra).
13. Harihara standing (rosary, trident, chakra, śankha).
14. Pārvatī standing.
- 15&16. Lady attendants.
17. Gajāsuramardana (fine figure). (Plate XIII 2.)

North of North Cell :—

- 1 & 2. Lady attendants.
3. Sūryanārāyaṇa (?). Two of the symbols may be padmas or maces.
4. Viṭṭhala.
5. Lakshmīnārāyaṇa.
6. Lakshmī dancing.
7. Varāha standing.
- 8 & 9. Lady attendants.

East of North Cell :—

1. Nandi-vāhana.
2. Pārvatī standing.
3. Lady attendant.
4. Viṣṇu standing, two symbols broken, perhaps Janārdana.
5. Kālingamardana.
6. Kumāra on peacock.



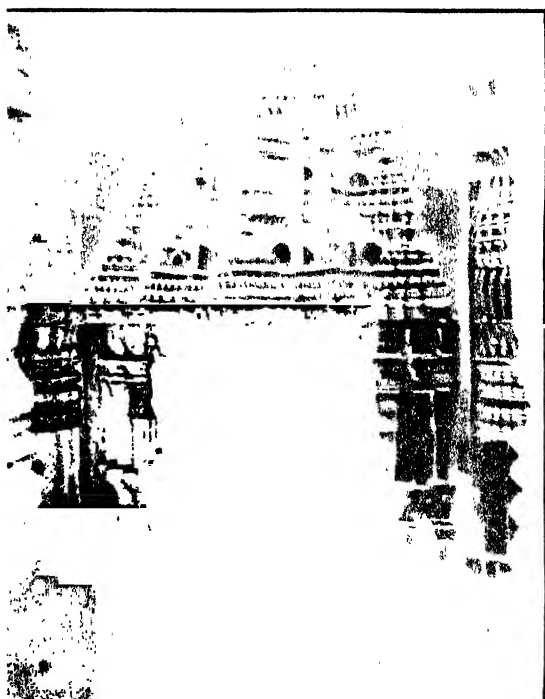
1. ARJUNA SHOOTING AT THE FISH (p. 42).



2. GAJASURA MARDANA (p. 42).



3. DVARAPALA (p. 44).



4. GANAPATI NICHE (p. 44).

Above the row of large images is an eaves-shaped cornice dividing the wall into its upper and lower parts. In the upper part is a

Eaves and Parapet. row of turrets borne on single or double pilasters. The turrets are of varied shape; square, star-shaped, pyramidal, storied, etc. The eaves above this row have the usual dentil projections and beaded pendants. The parapet of the Basrāl temple is one of the best preserved of all Hoysala shrines though the sculptures have now been built into a masonry wall. It has the usual row of turrets, with a frieze of makara mouths and another of arches and kīrtimukhas. Under these arches are placed several sculptural groups, the important ones being, commencing from the east and running clockwise :—

1. Gaṇeśa.
2. Sarasvatī.
3. Dancing Śiva.
4. Viṣṇu dancing, eight-armed (abhaya, gadā, śaṅkha, svarga, chakra, padma, lamba and dāna).
5. Brahma and Sarasvatī in sukhāsana.
6. Lakṣmī-Narasimha.
7. Tāṇḍavēśvara.
8. Gaṇasuramardana.
9. Yōganārāyaṇa.
10. Lakṣmī.

The stone tower is squarish in plan and well executed; the creeper arches and the stone kalaśa being particularly fine. Its front projection has on its eastern face a fine Tāṇḍavēśvara group under an ornamental arch. Above it, in its usual position, is a Śaḷa group, which is one of the best preserved. The figures are life-like and the hero's pose is admirable.

Tower.

Admission into the temple is through its small porch which has two doorways, in the north and the south respectively. The doorways

Porch and Doorways. are flanked each by two fine elephants, (Plate XVII. 3). whose uplifted heads and moving limbs, jingles and bells give them an animated appearance. Each animal is supported by horsemen and footmen and is riderless. Of course, the hind parts are too broad and the legs are set too far apart to be true to nature.

The panels meant for the dvārapālas on the north doorway jambs are uncarved, while only one dvārapāla now guards the south doorway. The porch is a narrow structure about five feet wide and ten feet long into which on the west opens the navaraṅga doorway and to the east of which is the Nandi shrine. The porch ceiling is domed and has three concentric circles.

The Nandi shrine which is also a low structure like the other temple is supported by four round lathe-turned pillars with a bench running round the north, east and south sides. Its domed ceiling is well worked with deep ribs and a circle set inside a ten pointed star.

The Nandi Bull which is about 4 feet high and 5 feet long has beautiful ornamentation. Its right horns and both ears are missing. Still the animal is life-like and appears as if it is about to get up.

The doorway of the navaraṅga which has a Tāṇḍava group above its lintel is supported by two beautifully carved and well-shaped Śaiva

Navaraṅga.

dvārapālas, the left one of which has lost two arms. (Plate XIII, 3). On the outside of each dvārapāla is a

perforated screen with a simple cross-shaped design.

The navaraṅga is a small low structure of the usual nine aṅkaṇas with an extra aṅkaṇa on the east flanked by stone benches. The facings of the benches are ornamented with pilasters and rosettes but the real breadth of these benches is concealed by brick walls. In the western part of the navaraṅga are five towered wall niches each with its own interesting design. (Plate XIII 4). Two are squared, while the other two are star-shaped as at the Sōmēśvara temple at Hārṇaḥalli. They contain, in order, the following images commencing from the south :

1. Sarasvatī.
2. Gaṇēśa.
3. Mahishāsuramardīnī.
4. A smaller Sarasvatī, perhaps not the original image of the niche.

In front of the Gaṇēśa shrine is a fine Saptamātrikā panel where the deities with their respective vāhanas are placed in an unusual order: Brāhmī, Māhēśvarī Kaumārī, Vaiṣṇavī, Indrāṇī, Vārāhī, Bhairavī(?) indicated by the scorpion vehicle, Chāmunda in the shape of Durgā with a jackal on the pedestal, and Gaṇēśa.

The four central pillars and the two eastern-most ones are of the usual round shape, though short and squattish. Outside each of these

Pillars.

pillars is a similarly shaped, lathe-turned, round support brought at a later date evidently from some other temple,

probably, the Chennigarāya temple. But the most interesting pillars are the four on the eastern side of the navaraṅga square. They are roughly star-shaped but the monotony of the star is broken by a treble, indented, square-shaped projection which follows every three star-points. Of these also, the inner ones have acute-angled points, while the outer ones have obtuse angles.

The navaraṅga has in all ten squares each of which had originally a domed ceiling of the following description commencing from the

Ceilings.

east and running clockwise :

1. Near doorway :—

Octagon set in two squares with serpentine band.

2. Concentric circles.

3. „ octagons.

4. „ circles.

5. „ eight pointed stars.

6. „ circles.

7. „ squares.

8. „ circles.

9. Eight pointed star.

10. Central—This is said to have been the most beautiful of the domes but was removed a generation ago to accommodate a ventilating tower.

A modest doorway supported by Vaishṇava dvārapālas leads into the small south shrine which has a domed ceiling with concentric circles. The original image was probably Vṇugōpāla or some other form of Viṣṇu. Its pedestal has however disappeared and against the wall is now kept a smaller Sūrya figure of Hoysaḷa workmanship with its own seven horse pedestal. It must have been imported from some other temple. It is however a fine piece by itself with two hands only and a Chhāyā on either side.

South Cell.

The north cell whose doorway, ceiling, etc., are similar to those of the south retains its original Garuḍa pedestal. But the image, perhaps Amaranārāyaṇa or some other form of Viṣṇu, disappeared.

The North Cell.

About five years ago a Nāga and Nāgiṇī group which had been lying in the navaraṅga was installed here. The group also is of Hoysaḷa workmanship, fine and interesting. The male figure holds a sword while his consort has a kalāṣa and a padma. Above the male figure is a five-headed cobra and above the female, a three-headed cobra.

A finely carved, though small, doorway with Śaiva dvārapālas on the jambs leads into the only sukhānāsi of the temple which has a

Main Sukhanasi and Garbhagriha. domed ceiling of concentric circles.

The garbhagriha doorway is much like that of the sukhānāsi while its ceiling has two sets of corner stones surmounted by a shallow padma. The main deity of the temple is a small natural liṅga, about 9" high, placed on a well polished low pedestal.

The *upparige* or mahādvāra which is south of the temple is a fine longish structure with a high roof. Its real height is now concealed

South Upparige :

since the ground level has risen by nearly 3 feet. A large doorway divides it into the inner and outer sections; the

BUDNUR.

Hosa-Būdnūr is a village about $4\frac{1}{2}$ miles to the east of Mandya. It appears to

have been converted into an agrahāra village with a tank

General Description— a Śiva temple and a Viṣṇu temple, about the year 1276

History : A. D. in the days of Narasimha III. Possibly Vīra Ballāḷa III was Yuvarāja, since his own name appears in the inscription as Śrī Mallikārjuna. This event must have occurred when Guttal, a neighbouring village, was a Hoysaḷa garrison town with numerous Tamil officers.

Both the temples appear to have been constructed simultaneously and they are more or less similar in plan and general construction. Each had originally a garbhagriha, a sukhaṇāsi, a navaraṅga and a porch and there is definite evidence that the Śiva temple had a prākāra with a mahādvāra on the south-east. Neither temple has figure sculptures on the outer walls, though the architectural members are handsome.

ŚRĪ, KĀSĪ VISVĒŚVĀRASVĀMI TEMPLE.

The Śiva temple which is the more ornate of the two is now in a condition of

advanced ruin. Its tower has disappeared as also its

Outer view : upper roof and a good part of its outer walls. What remains of the latter has a comparatively simple design.

The platform, though visible, is now buried in the earth almost to its top. The basement has seven cornices instead of the usual five, three of them having dentil mouldings. The wall has the usual horizontal eaves-like cornice, the portion below having no ornamentation except plain and insignificant pilasters, while the portion above has a row of turreted canopies mounted on single or double pilasters. The eaves show imitation metal work and the parapet and tower have now disappeared. The last must have been of the usual squarish shape following the plan of the garbhagriha.

The stone porch in front of the temple had originally railings ornamented with

turreted pilasters. The stone benches on which they stood

Porch : are, however, there and the heavy ceiling is borne on two thick-set, bell-shaped soap-stone pillars. The best work

in the porch is found in its ceiling which has two rows of galleries with ornamental star-shaped eaves and a dome which has a mixture of flower petals and concentric twelve pointed stars. The pendant is a fine and interesting imitation of a bunch of plantains.

The navaraṅga doorway which has a Tāṇḍavēśvara lintel and no dvārapālas,

bears on its jambs the outline engravings of ornamental

Navaranga : designs which were meant to be carved in relief at a later date. The navaraṅga is a medium-sized structure of only

nine squares with a fine large Nandi or bull near the centre. The animal's face is beautiful and it is proposed to remove it to the front of the Town Hall at Mandya. In the western part of the navaraṅga are five towered niches which originally contained the *Pañchayatana* images, a Gaṇeśa, a Kumāra and a Saptamātrika panel originally belonging to this temple, but are now preserved in a small new shrine about 30 yards to the east. The images are fine and prove that Hoysala sculptural work was still in a very good condition even in the last quarter of the 13th century. The four pillars of the navaraṅga are all thick and bell-shaped. Of the nine navaraṅga ceilings, the central one is the finest. Its design is similar to that of the porch ceiling but it is more airy and wider at the base and its lower gallery has the Dikpālakas.

The sukhanāsi doorway bears only the outline of the design meant to be carved upon it and it has now only the right Saiva dvārapāla, the left one having disappeared. The sukhanāsi and the garbhagriha have flat ceilings of nine rosetted squares and the garbhagriha has three wall niches. In its centre lies a large soapstone pīṭha but its Kāśi Viśvēśvara līṅga has now disappeared.

It is doubtful if this building could even be restored. It would be wiser to remove its Nandi and dvārapāla to a safer place, so that they might not be destroyed by the roof when it collapses, as it must in course of time. If possible, the two fine ceilings and the structures bearing them up may be removed and reconstructed elsewhere.

To the east of the Śiva temple in the same courtyard appears to have been formerly a Bhairava shrine which has now disappeared.. The image was seen by Rao Bahadur R. Narasimhachar when he inspected the temple, but it has now disappeared and only the scorpion pedestal remains.

The mahādvāra on the south-east is a plain structure, though four of its pillars have a round cylindrical shape, perhaps of Hoysala workmanship.

ŚRĪ ANANTAPADMANĀBHASVĀMI TEMPLE.

(Plate XIV, 1.)

To the west of the village on a high ground is the old Hoysala temple of Viṣṇu known popularly as Anantapadmanābha. (Plate XIV 2). This temple is very similar in design and construction to that of the Kāśi Viśvēśvarasvāmi temple which it resembles very closely. It is also in ruins, its porch having completely collapsed as also the front part of its outer walls.

An excavation to its west reveals the heavy foundation of large rough stones on which the temple was reared up by Hoysala engineers.

Outer view : The old prākāra and the platform are also visible here and there. The walls are similar to those of the Kāśi

Visvēśvarasvāmi temple except that the basement has five cornices instead of six. The well proportioned tower shows that the detailed ornamentation had not been completed when further progress was interrupted. Near the porch are now lying its round pillars and parts of its domed ceiling and other pieces, while the turrets crowning the pilasters of its railings are now adorning the small recent structure about 10 yards to the east.

The navaraṅga doorway bears outline sketches as in the Śiva temple. The navaraṅga which is also of nine squares only has its heavy bell-shaped pillars and its two towered niches. These latter, probably, housed an image of Viṣṇu now broken and placed near the door, and another uncertain figure. The central ceiling has an interesting umbrella-shaped design imbedded in a dome. In the south-east corner of the navaraṅga stands a stone slab bearing an inscription of Narasiṃha III dated Śaka 1191 (1267 A. D.).

The sukhanāsi doorway is an elaborately carved piece. Two dvārapālas are now lying on the ground outside the temple. The ceiling of the sukhanāsi itself and that of the garbhagriha are both flat.

The garbhagriha doorway has Lakṣmī on the lintel but inside the garbhagriha there is nothing remarkable. The main image was removed and housed safely in a small building about 15 yards to the east of the temple.

The main image is about 6 feet high along with the pedestal and is a figure of Viṣṇu as Padmaṇābha (śankha, padma, chakra, gadā). The tōraṇa has on its outside the usual 10 avatāras while below the image is its Garuḍa pīṭha.

It is impossible to preserve the porch and the outer walls of the navaraṅga.

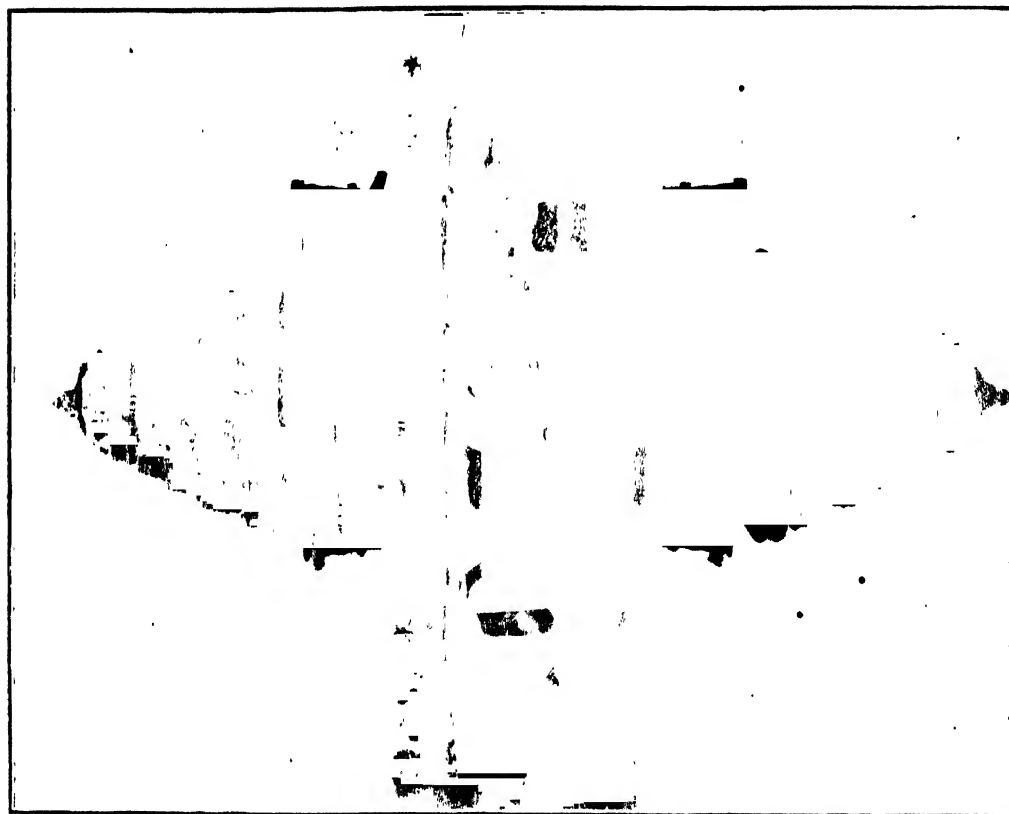
The trees should be removed. If the collapsed roof stones

Conservation Note : are removed and the roof covered over with concrete it is possible to save the rest of the building including the tower. In that case the main image may be installed once again in the temple. The Anantapadmanābha temple can be seen very clearly from the railway line which passes about 300 yards to its north. Būdūr is now a Railway Flag Station.

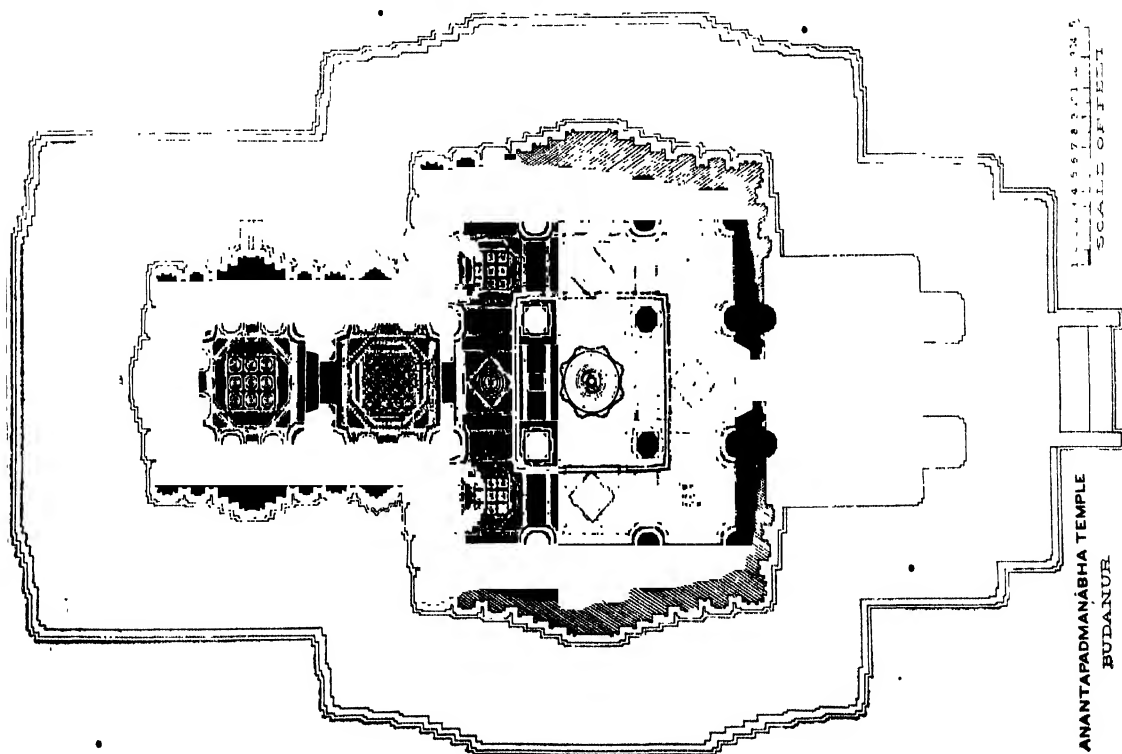
Among the images may be mentioned one of seated Viṣṇu in padmāsana, perhaps Dhanvantari, which is now kept in front of the new structure housing the new image.

GUNDLUPET.

Gundlupet is a small town on the left bank of the Guṇḍlu river which is only about 20 feet wide here. It consists of a fort or kōṭe with the Vijayanārāyaṇa temple in the middle and a pēṭe with a small new Rāmēśvara temple. One mile to its east is the site of an old town with four temples still preserved. Local tradition states



2. ANANTAPADMANABHA TEMPLE, BUDANUR,
VIEW FROM THE WEST (p. 49).



ANANTAPADMANABHA TEMPLE
BUDANUR

1. (P. 49).

Mysore Archaeological Survey.

that the temple of Vijayanārāyaṇa was one of the five temples built by Viṣṇu-vardhana Hoysaḷa.

RĀMĒŚVARA TEMPLE.

The earliest of the temples and the only one with dateable inscriptions is the Rāmēśvara temple which faces east. In size and plan it resembles the Vaidyēśvara temple at Talkāḍ and the inscriptions show that it was built (?) and endowed by Kumāra Kampanṇa (II) in 1367 A.D. The plan is squarish, showing a garbhagṛiha, a sukhanāsi and a four-pillared navaraṅga with an entrance porch to the east and one to the south. The tower is of brick and the rest of the building of granite. The pillars of the porches and of the navaraṅga are square at the bottom, the shaft of each being firstly octagonal, then sixteen-sided with flutings and lastly thirty-two sided. A broken image of Vīrabhadra is placed in the navaraṅga. The original liṅga is now in the Rāmēśvara temple in the pāṭe while the Nandi is in Pātāḷadamma's temple near the Taluk Office. The sculptures on the pillars mostly represent dancers, drummers and musicians and acrobats. The dimensions of the building are generous and around the garbhagṛiha on the cornice are several Kannaḍa inscriptions. Rāmēśvara was the *grāmadēvatha* in the old days of Kumāra Kampanṇa. A leopard lives in the garbhagṛiha now.

PĀRVATĪ TEMPLE.

To the left of the Rāmēśvara temple is a smaller Pārvatī temple of about the same type but somewhat of inferior workmanship. The Pārvatī image has been removed inside the town.

The roof of the temple is in a very bad condition and leaking and several beams are cracked. But it could be restored with expenditure and effort.

PARAVĀSUDĒVA TEMPLE.

About 50 yards to the south-west of the Rāmēśvara temple and facing west are the temples of Paravāsudēva and his consort. The Paravāsudēva temple is a fairly large structure of granite with a garbhagṛiha, a sukhanāsi, and a spacious indented square-shaped navaraṅga with a cell to its north and one to its south. The structure of the building, its ornamented sukhanāsi doorway and the sculptures on its pillars indicate that it was built some time during the early Mysore period. In front of the temple was originally a large porch which was seen by Mr. R. Narasimhachar in 1916. This was later on removed and rebuilt in front of the Vijayanārāyaṇa temple.

The temple has a garbhagṛiha, a sukhānāsi, a covered pradakṣhiṇa, a cross-shaped, large navaraṅga with north and south niches and a porch,

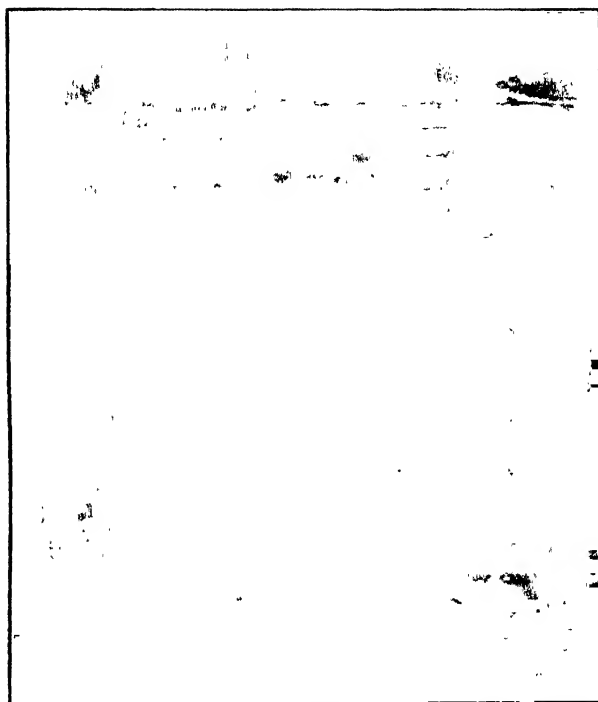
General Description. which has now disappeared. The walls around the garbhagṛiha are ornamented with the usual crude long plain pilasters with, here and there, a turreted arch, and the whole temple is raised on a narrow stone platform resembling the one of the Vaidyēśvara temple at Talkād.

The pillars of the navaraṅga are shortish and have three cubical mouldings connected by sixteen-sided cubical shafts. On each side of each moulding of the thirteen pillars is a carved image in relief, the subject being the ten avatāras, Hanumān, Nandi, Lions, Gaṇēśa, Rāma, Rishis, etc. On the inner face of the second pillar to the south-west of the sukhānāsi doorway the image of a prince seated amidst his standing courtiers is interesting. He is evidently Chikkadēvarāja Oḍeyar, who is definitely stated in the Kannaḍa Annals of Mysore to have built and endowed the temple for the merit of his father Doḍḍadēvarāja. This statement is fully supported by a set of copper-plates issued by Chikkadēvarāja himself in 1674 A.D. This unpublished inscription says :—

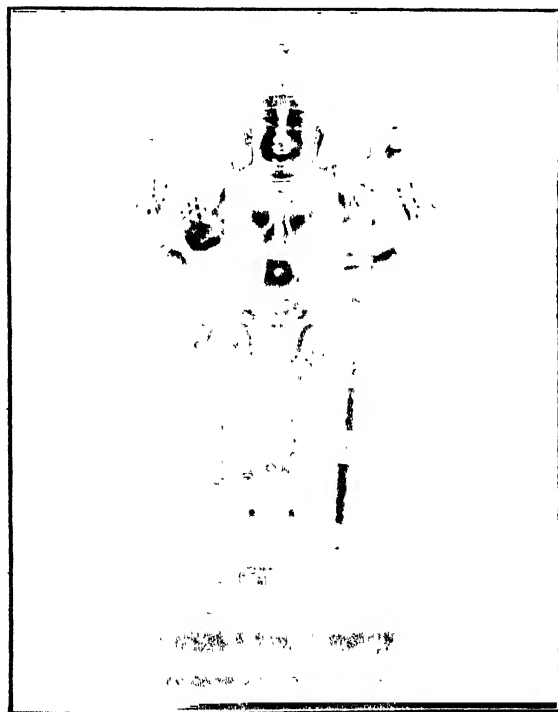
“ Thus the king Chikkadēva—a stage-manager in the beautiful drama played by the actress, that is his command, dancing over the jewelled crowns of all kings—while engaged in performing all the acts of dharma, desired to construct an agrahāra. After investigating the places in his kingdom of the Karṇāṭaka, which were attractive, delightful, enjoyable and holy, he fixed upon one which was the best of all and suited for his act of charity. The selected spot was Maḍalanāḍu, an ornament to the earth, agreeable and delightful, situated two *yōjanas* to the south of the Kapilā river, to the north of the Nīlāchala (the Nīlagiri Hills) to the north-east of the Kañjagiri (the Gōpālasvāmi-beṭṭa), half a *yōjana* to the west of Trikadambanagarī (Terakanāmbi) and adorned by the river Kaunḍinī. There, on the sacred west bank of the river Kaunḍinī, the king, desirous of making an everlasting good act of dharma, in order that his father King Doḍḍa-Dēvarāja might attain the region of Vaikuṇṭha, constructed a spacious temple, according to the śāstras, complete with a vimāna, maṇṭapa, high compound wall and tower, (dedicated) to Vāsudēva, the god of gods and the wielder of the bow Śārṅga, dwelling with joy on the couch formed by the coils of Ananta and surrounded by Śrī, Bhū and Nīlā. And for the performance of the daily worship and other services in the temple, he brought from different parts Śrīvaishnavas, Madhva Brahmans and Advaiti Brahmans, possessed of gentle disposition and good character, proficient in the Vēdas and Śāstras, versed in the secrets of both the systems of Vēdānta (Sanskrit and Drāviḍa), deep in the knowledge of Tamil scriptures, ever peaceful, free from anger and other passions, possessed of large families, versed in the Śrauta and Smārta ritual and engaged in tending the sacred fire ; and for their habitation



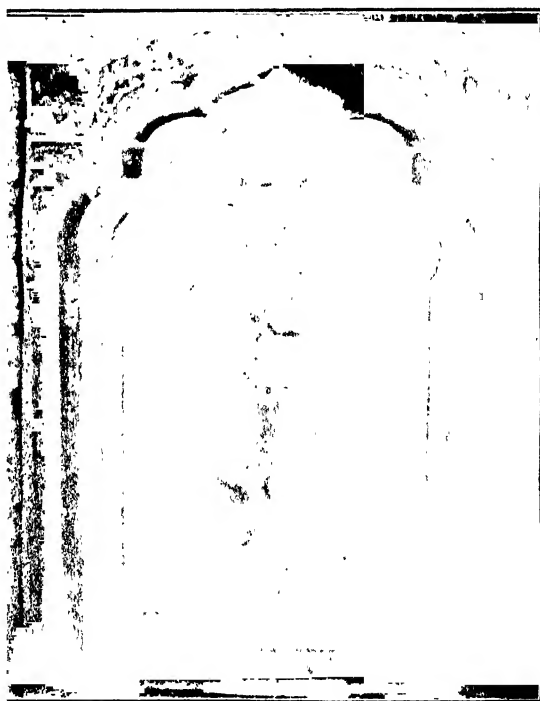
1. PARAVASUDEVA TEMPLE, GUNDLUPET,
PARAVASUDEVA (p. 53).



2. PARAVASUDEVA TEMPLE, GUNDLUPET,
SUKHANASI DOORWAY (p. 53).



3. PARAVASUDEVA TEMPLE, GUNDLUPET,
PROCESSIONAL IMAGE (p. 53).



4. ITTIGE MALIGAMMA TEMPLE, KALALE,
CARVED DOOR OF SANDALWOOD (p. 57).

and maintenance of their families he made an agrahāra endowed with excellent vṛttis of lands."

The doorways are all good, that of the sukhānāsi being the best of the lot (Pl. XV, 2). The latter resembles the doorway of the

Doorways. Vaidyēśvara temple at Talkāḍ, though simpler. On each jamb stands a group consisting of a chāmarādhārīnī and a man standing on a yāḷi. A dvārapāla and a storied turret supports each jamb. On the lintel is Gajalakshmi.

The large porch, as already stated, is now in the town. The north and south cells of the navaraṅga appear to have contained the images of the goddesses Śrī and Bhū.

To the left or south of the Paravāsudēva temple is a smaller temple of Kamalavallī, his consort, perhaps of the 17th century.

The images are all kept now in the eastern extension of the Vijayanārāyaṇa temple.

The chief image of Paravāsudēva, about 5' high along with its double pedestal, (Pl. XV, 1) is seated on the coils of Ananta and under his

Images. spreading hood. The god is in sukhāsāna, his hands being thus disposed: the first resting on raised knee, the second holding chakra, the third śaṅkha and the fourth resting on Ananta. This image and that of the goddesses show rough outlines, longish, pointed, but flat noses, lips arched like crescents, abnormally large eyes, abdominal muscles and shallowish carvings.

The left hand of the old Doḍḍadevarāj *utsava-vigraha* (Pl. XV, 3) is now repaired. The right front hand of the new Apratima *vigraha* is only in the dāna pose, though the fingers are raised. The other images kept in this navaraṅga are: Śrī, Bhū along with the god, Kamalavallī, Āṇḍāl, etc. None of these has a tōraṇa or prabhāvaḷi.

The original porch of the Paravāsudēva temple which is now in front of the Vijayanārāyaṇa temple is a decent structure about 24' x 20' borne on 12 pillars, the four front ones being well sculptured and ornamented. They have in front brackets of warriors riding on lions which are rearing upon the backs of elephants. The three cubical mouldings are well sculptured with relievos. One of these is a king seated stylishly on a high bench or throne and reclining on a round pillow. He wears a long knot over his head. His right hand holds what looks like a flower while his left rests on his raised knee. The figure has been identified as that of Chikka Dēva Rāja by tradition.

VIJAYANĀRĀYAṆA TEMPLE.

The Vijayanārāyaṇa temple which is situated in the old fort or kōṭe close to the Mysore-Nilgiri road appears to have been built in stages at three different times. Of these the last is the maṇṭapa or porch already described in connection with

the Paravāsudēva temple. The second is the navaraṅga with four fluted pillars with three cubical mouldings each sculptured in relief. The ceiling is of the usual Vijayanagar type with flat granite slab and a single relief padma in the centre. The south part of this navaraṅga is now converted into three shrines housing Paravāsudēva and his consorts. Opposite to them are the Ālvārs.

The most interesting part of the building, however, is the main shrine of Vijayanārāyaṇa. This is a small granite structure of the Vaidyēśvara type with a garbhagṛiha and a sukhanāsi only, which have been later on covered over with a pillared enclosed pradakṣhiṇā as at Toṇṇūr and Seringapatam. The garbhagṛiha wall has no inscription but its storied turrets and prominent pillar bearing kalaśas, declare it as a work of the 13th or 14th century. The turrets have square and boat-shaped śikharas. The sukhanāsi houses the *utsavamūrti* or Janārdana with abhaya pose and with consorts.

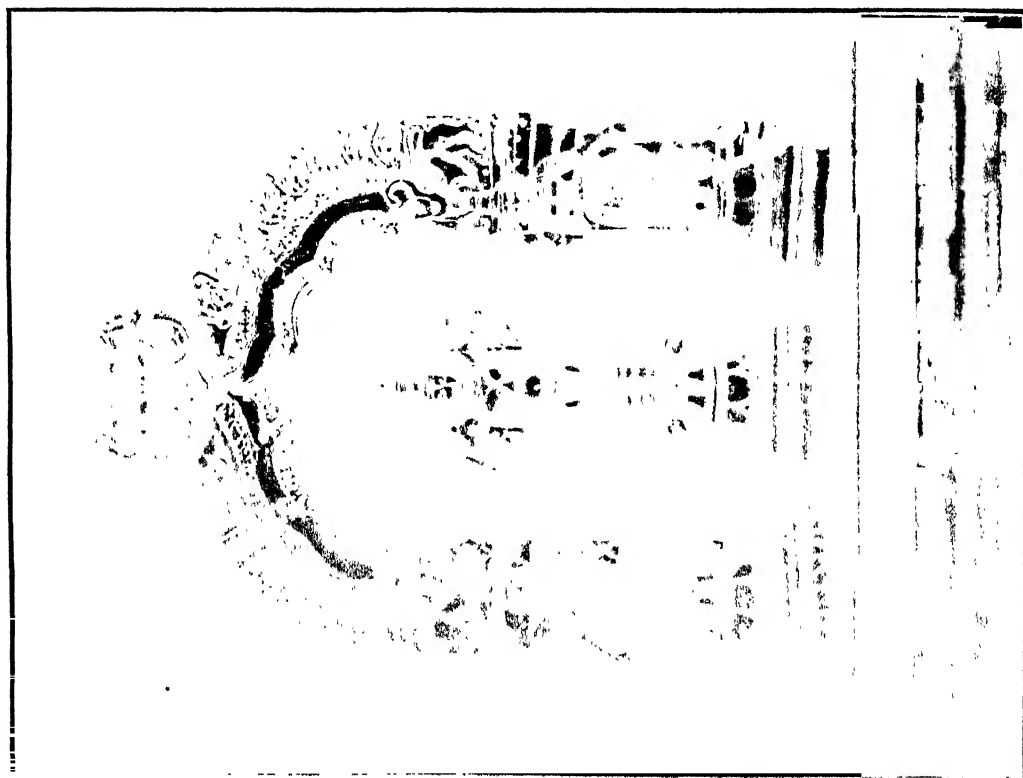
The garbhagṛiha doorway is a modest piece resembling the Paravāsudēva doorway in style.

The main image of Vijayanārāyaṇa is really Janārdana with the front right hand giving abhaya and also holding lotus. There is a tōraṇa behind having the ten avatāras and imitating Hoysala designs. The image which, along with the pedestal, is about six feet high is fine and imposing though it also shows the characteristics of the 14th century workmanship. It is difficult to agree that it belongs to the early Hoysala days as asserted by tradition which ascribes the monument to Viṣṇu-vardhana. Even the stone used is harder than the Hoysala soap-stone. It may be attributed to the early Vijayanagar days.

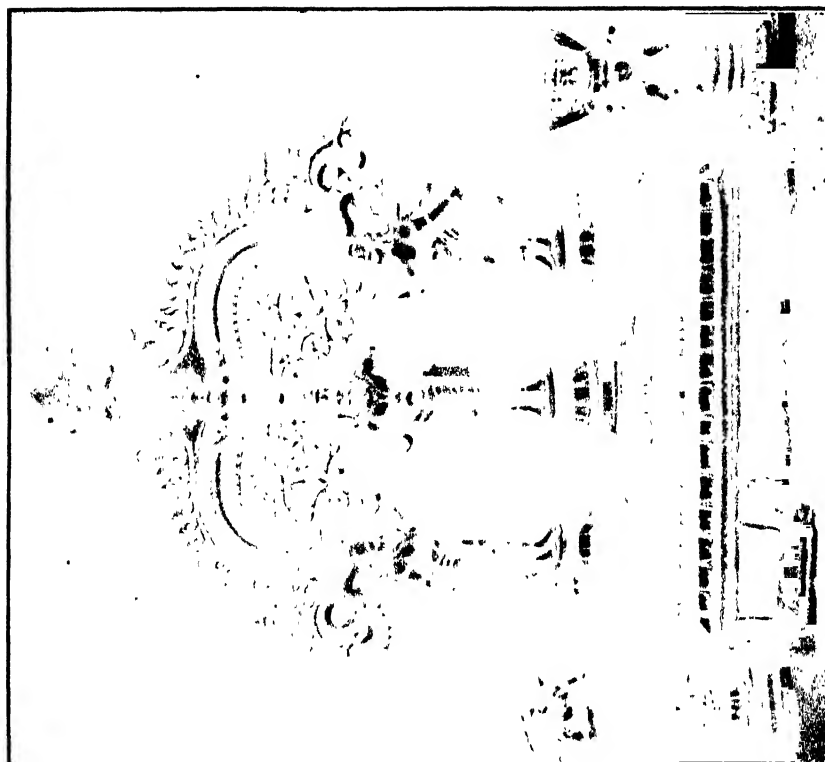
All the three temples are old ones and thus may be declared Protected Monuments and assigned to Class II for conservation purposes. The Paravāsudēva temple is a large one with well carved pillars and doorways. If restored, it would be a fairly good specimen of early Mysorean architecture. The images of Chikka Dēvarāja Oḍeyar may be well cleaned and preserved, the name being painted under both the relievo sculptures. If funds are available, the Paravāsudēva temple may be fully restored.

KALALE.

About five miles to the south-west of Nanjangud the village of Kalale situated in a fertile plain has an old fort-wall, the east gate of which was near the Āñjanēya temple. Mr. Rangaswami Iyengar of the place has an old paper manuscript which gives the history of the place and of the Dalvoy family. After Kṛṣṇadēvarāya conquered the Ummattūr chief, two of the emperor's officers named Kānta and Kṛṣṇa settled down at Kalale and their descendants are said to have ruled here for twelve generations.



1. PROCESSIONAL IMAGE (p. 55).



2. METALLIC IMAGE OF RAMA, LAKSHMANA, SITA AND ANJANEYA (p. 55).

The temple appears to have been constructed in at least three stages, in about 1300, about 1500, and about 1700 A. D.

The main shrine, its *sukhanāsi*, the cylindrical pillars of its *navaraṅga* and its outer walls decorated with a row of pilasters and a dentil cornice in the middle, belong to the late Hoysaḷa times. This portion is not at all ornate and must have been a small minor temple of the Hoysaḷa period or of the very early days of the Vijayanagara Empire. The image of Nārāyaṇa, three feet high, has Hoysaḷa look though the absence of the ten *avatāras* from the stone *prabhāvaḷi* and the straight-sided conical *kiriṭa* would suggest the date 1350 or 1360 A. D. The brick tower and parapet, however, are much later structures.

The older *navaraṅga* was probably ruined about 1500, the *navaraṅga* of nine *aṅkaṇas* was rebuilt by Kāntaiya, the old pillars being used and the roof and the walls being reconstructed, with a *vaḍagalai-nāma* between *chakra* and *śaṅkha* on the *navaraṅga* doorway. In the western part of this *navaraṅga* are now kept two Āḷvār images (both seated with *chinmudrā* like Nammāḷvār, though one of them is called *Bhāshyagār*). In the next *aṅkaṇas* are also kept several metallic images among which the best is a fine Rāma group (*Kōḍaṇḍarāma*, *Lakshmaṇa*, *Sītā* and *Hanunān*). (Plate XVI, 2.) The *prabhāvaḷi* or *tōraṇa* is well designed and has the ten *avatāras* in the *latā-tōraṇa* with a high *Simhalalāṭa*. At the same time as the reconstruction of the *navaraṅga*, and along with it, were built the outer *navaraṅga* of twelve *aṅkaṇas* with its square pillars having sixteen-sided fluted shafts, and its two porches, one of three *aṅkaṇas* on the east and another of one *aṅkaṇa* only on the south. In the centre of this *navaraṅga* is now kept a metallic image of Nambinārāyaṇa with consorts, said to have been brought from Vijayanagar by Kānta and Kṛiṣṇa. (Plate XVI, 1.) The images show a good sense of proportion and are fine, like the metallic image of Kīrtinārāyaṇa at Talkād, which is of the same period and of Vijayanagar workmanship. The other images in this *navaraṅga* are Hanumān and Vishvaksēna and a metallic *Garuḍa-vāhana* repaired by Sardār Kāntarāj Urs.

The east doorway is flanked by two moustached *dvārapālas* and its short pillars, whose shafts have thirty-two fluted sides, show on the cubical mouldings images of devotees, wrestlers, musicians, etc., in relief. The roof has projecting granite eaves above which on the parapet are several stucco niches finely designed and having Vaishṇava stucco images, the central one being Ranganātha attended by two bearded figures pointed out as the Dalvoys, and another figure of a female, evidently the wife of one of them.

The south porch which has pillars with sixteen-sided tapering shafts, is probably a later addition of about 1700 A. D. about which year the Dalvoy Sarvādhikāri Cheluve Urs is said to have built the rest of the temple consisting of the brick *gōpura* over the *mahādvāra*, the huge *mukhamanṭapa* of about fifty

plainish tall pillars (20 feet high), the prakāra with its verandahs and rows of niches, the shrines of Dēśika and Jīyar and the yāgaśālā and pākaśālā. There is nothing architecturally remarkable about this portion. The images in the prakāra niches are in order from the south-east clockwise from Hanumān :

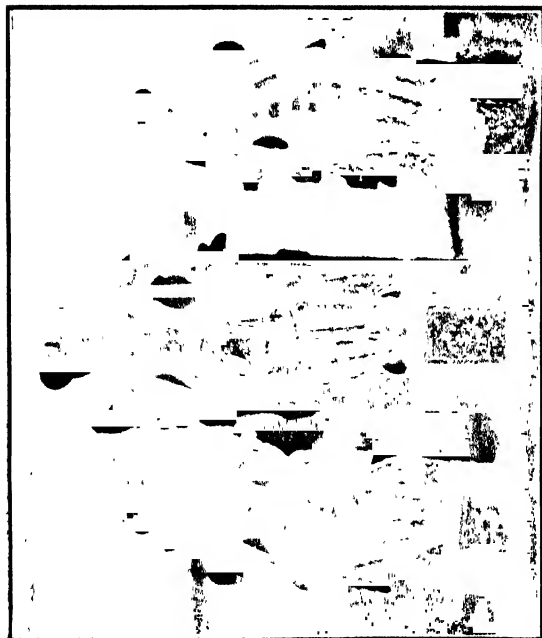
1. Jīyar.
2. Twelve Ālvārs and a Paravāsudēva group with the god, Śrī, Bhū and Nīlā, the latter holding flowers.
3. Āṇḍāl shrine with sanctum, sukhanāsi and bed-chamber and mukha-manṭapa and pātālāṅkaṇa.
4. Paṭṭābhīrāma group.
5. Four-armed Vēṇugōpāla—not very beautiful, but famous because the royal poet Vīrarāja has sung his praises in his Telugu work, the Mahābhārata.
6. Lakshmīnārāyaṇa.
7. Janārdana, called Varadarāja, and said to have been brought by Mr. Arcot Srinivasachar from the Sōmēśvara temple.
8. Kēśava with consorts.
9. Rājamannār Kṛṣṇa with consorts. The god is two-handed and holds a flower in the right hand while he reclines on a stick held in the left. (Plate XVII, 1).
10. Śrīnivāsa with consorts.
11. Janārdana, called Vāsudēva (abhaya, chakra, śankha and gadā).
12. Kōḍaṇḍarāma group.
13. Lakshmī shrine similar to Āṇḍāl's; but the goddess is four-handed and seated without elephants.
14. Bhāshyagār.
15. Kūrattālvār.
16. Dēśikar : The shrine was originally of one āṅkaṇa and about 1800 A. D. was enlarged into two by Tenginamarada Narasimhachar. The metallic image is standing, wearing large pot-like kirīṭa and holding abhaya and pustaka.

The series ends with Garuḍa.

Front :

On either side of the mahādvāra on the east side of the prakāra wall is a verandah having four elegant sixteen-sided pillars. In the field in front are three large maṇṭapaṣ :—

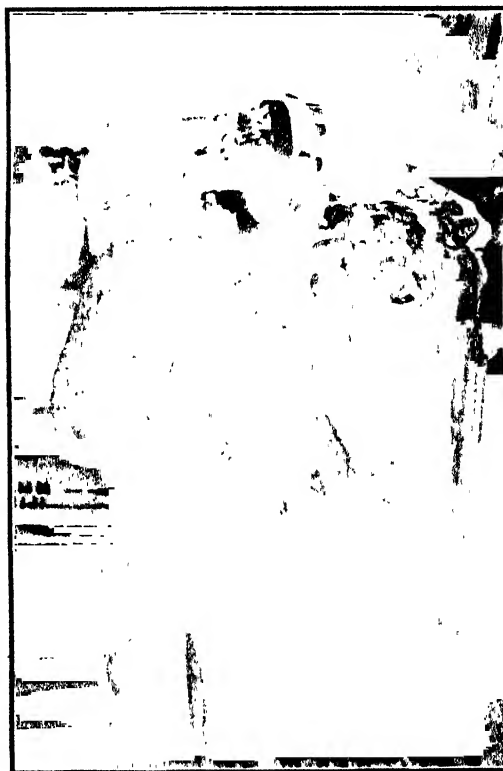
1. Navarātri-maṇṭapa with towered cell, platform and large mukhamanṭapa of huge pillars, three feet square and 20 feet high (on the north).
2. Opposite to it facing north a similar *Kṛittikōtsava-maṇṭapa*;
3. In front stands a small *Vasanta-maṇṭapa*.



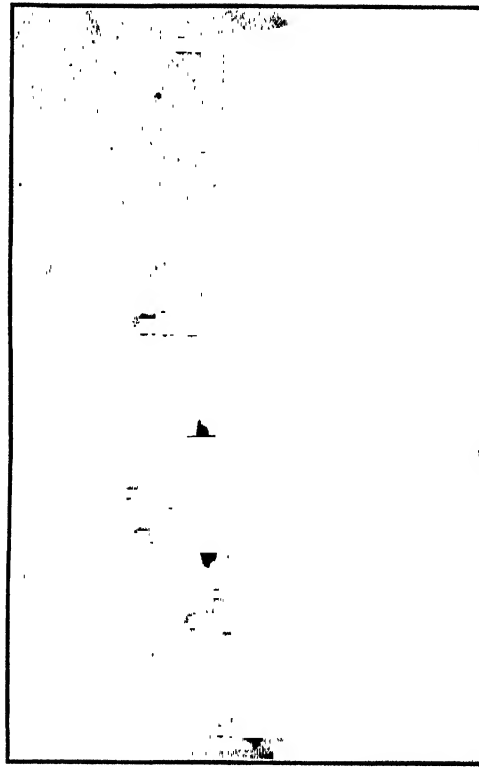
1. LAKSHMIKANTA TEMPLE, KALALE. RAJAMANNAR (p. 56).



2. LAKSHMIKANTA TEMPLE, KALALE, TIPU'S GIFTS (p. 57).



3. MALIKARJUNA TEMPLE, BASRAL: ELEPHANTS (p. 43).



4. IBRAHIM RAUZA, SIRA (p. 23).

The temple has a number of the birudas of the Mysore Rājas, like Śaṅkha, Chakra, Śarabha, etc., with the inscriptions of Nanjarājaiya, Cheluve Urs and others. Among the silver vessels of the temple are six, a silver plate, four large bowls and a cup on a stand, (Pl. XVII, 2) bearing the inscription “Śrī Ma—Su la tā na—Pā da śā ha ra—dhar ma.” It is said that the *utsava-mūrti* was carried away by Tipu to Seringapatam and was returned with the vessels after one of his sons died.

Mr. Rangaswami Iyengar has with him the temple kaḍita which commences on the 1st page with the accounts of Ś. 1595, Vijaya, *i.e.*, A. D. 1673. It is a good example of a kaḍita with its long sheet folded into pages as in a map.

About 50 yards to the east is a shrine called Itṭige Malagamma which commemorates the self-immolation or sati of a lady of the Dalvoy family perhaps Lingājammanni, wife of Lakshmi Kanta Vodeyar. The sandalwood door has a fine sati group of the lady kissing her husband in heaven. (Plate XV, 4). The figures are five feet high. They may be preserved with varnish. The roof is damaged and needs repair.

The monument, though not of high artistic merit, is intimately connected with the Dalvoy family from which have come so many of the queens of Mysore and which played a great part in the past history of Mysore. On these grounds the temple and its maṇḍapas deserve to be protected and set under Class II for conservation. The roof of the goddesses' shrine and near the gōpura and kitchen is leaking. These need repair. The temple is not kept clean. It has a large number of poorly paid servants. The establishment is Rs. 36-12-0 and paḍitara Rs. 12-0-0. One more watchman may be appointed and the premises kept cleaner.

About 100 yards to the north-east, is situated the Sōmēśvara temple which appears to be a structure of C. 1500 A. D. It has the main temple having a garbhagṛīha, a closed sukhanāsi, an open sukhanāsi, a square navaraṅga and a three-aṅkaṇa porch to the east and another to the south. There is no ornamentation. The Amman shrine (much ruined) has a good image of Amṛitēśvarī (named after Amṛitamma, mother of Chikka Dēva Rāja).

The Pañchalinga shrine behind has ornate square short pillars. It would cost much to repair the temple. But urgent attention is needed to prevent danger to life. On a front pillar is an image of the builder, perhaps a Dalvoy.

Panchalinga Shrine.

Cheluvāmba Talab is a large tank supplying water to about 1,000 acres of wet land and built by the queen of Doḍḍa Dēvarāja Oḍeyar.

Cheluvamba Talab.

It is 15 feet above the level of the town, and to its south. On the way to it by the roadside is a stone inscription of the days of the Mysore Rājas.

PART—III NUMISMATICS.

THE CHŌLAS.

(Plates XVIII.)

UTTAMA CHŌLA.

We have no definite data to assign any coins to the Chōlas before 967 A. D. The first Chōla sovereign whose coins are known is Uttama Chōla Parakēsari, who became co-regent with Parāntaka II in 969 A. D. and was senior sovereign from 970 to 985 A. D.

TYPE A:—Tiger and Fish.

1. Ar. .7 Wt. 62·7 Impure Silver¹

Obverse:—In ring of dots, under a royal umbrella flanked by two fly-whisks, is a row of figures ranged on a broad line representing the ground. The figures are from left to right:—(1) Upright lampstand (2) a strung bow (3) a tiger seated on its haunches facing to right with tail near the forepaws like a cat (4) a line representing a dagger or only a mark separating the panels (5) two upright fish (6) a lampstand.

Reverse:—In ring of dots two line Nagari legend:

U tta ma
Chō la ḥ

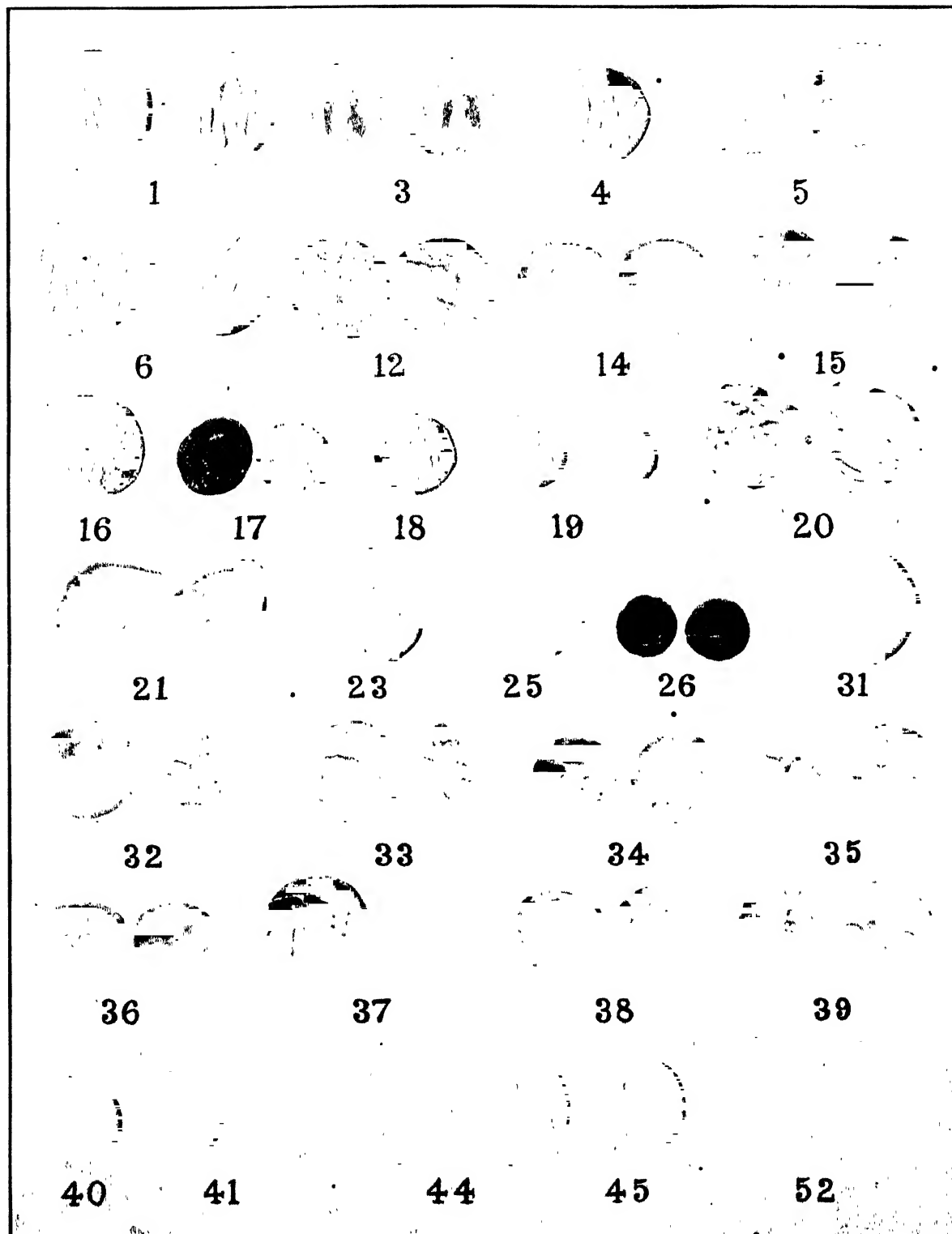
2. Ar. .75 Wt. 62·6

Similar to No. 1, but from a different set of dies; the characters assume slightly different shapes.

The make and type of Uttama Chōla's coins indicate earlier issues, perhaps Chōla, which have not yet been known. No corresponding gold coins of Uttama have been found; but Elliot² mentions a copper coin of similar type. The shape of the characters, especially 'tta' and 'cha' are noteworthy as they lead on to the later forms of Nandināgari. The use of silver is interesting as that metal fell out of general use after the 11th century. The presence of die-striking contrasts favourably with the punch marking method prevalent in upper Dakhan. It is probable that the traditions of the Pallavas passed on to the Pāṇḍyas in the 9th century and from them to the Chōlas in the 10th century. How far the Rāshṭra-kūṭa coinage influenced the Chōlas is unknown as no coins have till now been definitely assigned to the former.

1. E. C. S. I. p. 132.

2. Ibid.



Of the emblems, the umbrella flanked by 'Chāmaras' or flywhisks stands for sovereignty or overlordship and the lampstands show the sanctity of the Empire. The bow indicates Chera, the Tiger, Chōla and the Fish, Pāṇḍya and the group shows that Uttama Chōla claimed sovereignty over the whole Tamil country and Kēraḷa and that Rāja-rāja succeeded (in 985 A. D.) to a well-established empire. The use of the Nāgarī alphabet and of Sanskrit is interesting showing perhaps that the Chōlas who represented the north Tamil country stood more for Sanskrit than for Tamil.

(Most of these Chōla coins are figured in E. C. S. I)

TYPE B:—Tiger, Fish and Grantha legend.

3. Gold—wt. 50—60 grains. Facsimile in wood cut.¹

Obverse:—In circle of dots, fish on left and seated tiger on right facing left with Grantha legend around :

U tta mā sō la ṇ

Reverse:—Similar to obverse.

Elliot reads the legend as 'Rāchō Koṇu Chōla,' which cannot be accepted.

4. Ai. '6

Similar to No. 3—but the legend reads: Chaṇ(m)tra chā nta' i.e., 'Chandra-sānta' which is either a new name or a title. The '8'-like figure which has been read as 'm' is Grantha. With some doubt the legend may also be read as Cha n (8) ta Cho la n. Rāja rāja I had the title 'Chaṇḍa Parākrama' the first word of which may possibly be the same as the first word of the legend. But the device of Tiger and one fish only and the Tamil legend may indicate a different person as also the '8'-like figure. The meaning of the latter is in this case doubtful. It may be a modification of the Telugu figure 4.

RĀJA RĀJA I.

TYPE A.—Tiger and Fish and King Seated.

5. Ar. Wt. 51½ grs.

Obverse:—Similar to No. 1, but Nāgarī legend below the row of figures :—

Śrī Rā ja Rā
ja

Reverse:—The King, wearing 'dhōti' (loin cloth) and a large knot of hair (or crown?) behind his head, is seated at ease with one knee folded and

¹. E. C. S. I. P. 152 G. No. 151.

resting on his seat and the other folded and raised with foot on seat.¹ The right arm rests freely on the right knee, while the left hand holds a conch near his face which is turned to right, the wrong end of the conch being nearer his mouth. In right field, between two lamp stands and under an umbrella is a tiger seated on its haunches and facing the king.

This type is important as it links up the coins of Rājendra with those of Uttama Chōla. The numerous other types of Rāja Rāja were perhaps his innovations, while this type is the imperial type inherited by him. The poor quality of the metal in the Chōla silver and gold issues is perhaps due to the constant wars waged by the imperial Chōlas.

TYPE B :-- **King standing and also seated.**

6. Ai .75 Poor gold with much silver.²

Obverse :—In circle of dots, king standing wearing an upper and a lower 'dhōti' shown by two lines near the trunk and three lines parallel to the legs, a large knot of hair (or crown) behind his head. His left hand holds a lotus near his face, and the right hand is stretched out and appears to hold in its crudely represented fingers a sceptre set with three hooks. Nearby is what looks like a small lamp stand. Under the king's feet is a lotus creeper with a conch on the left end (and sometimes on the right end) with a flower opening in front of the king's feet. Above the lotus and in right field are four dots each set in a small circle, the whole forming a square. Above these is a large pellet perhaps standing for the sun. On most silver and copper specimens a crescent moon takes the sun's place.

Reverse :—In ring of dots king seated similar to No. 5; seat indicated by a mat. In right field three line Nāgari legend :—

Śrī

Rā ja

Rā ja

7. Ag. Silver.

Similar to No. 6, but crescent in place of sun on obverse.

8. .75 Copper large.

Similar to 7, very common.

9. Ae. Copper, half size.

Similar to No. 6

1. Hultzsch :—Ind. Ant. 1896 p. 317.

2. E.C.S.I. 133.

10. Copper : Quarter size.

Similar to No. 6.

11. Copper : 1/8th size.

Similar to No. 6, Figures rude.

This type, found in gold, silver and copper is clearly that of Rāja Rāja I who became king in 985 A. D. The figures have sometimes been described as those of Hanumān or some monkey and all coins bearing this kind of figure were once termed Ceylon type coins. It is possible that Ceylon had this type before the day of Rāja Rāja. The crude and conventionalised form in which it appears on Rāja Rāja's coins indicates that similar types preceded it. There cannot be much doubt that the ultimate originals of the figures are the coins of Chāndragupta II; Vikramāditya. The obverse is a modification of the standing king on the obverse of the archer type; and the reverse of the obverse of the conch type¹. Codrington argues that the wedge shape of the top line on the heads of the letters of the Lankēśvara coins makes them about half a century earlier than Rāja Rāja². However it is interesting to note that the Gupta types lurked somewhere for nearly five centuries and reappeared in a modified form on the coins of Rāja Rāja. Gupta coins are very rarely found in the Dakhan and the places where their finds are known are in Upper Dakhan.³ It is likely that either in Ceylon or in the Chōḷa or Pāṇḍya country the Gupta type continued to appear at intervals.

The reappearance of gold in the currency and the varied denominations of the copper coins are also noteworthy.

TYPE C : — 'Lankavira'.

12. Ai Wt. 68·5.

The proportion of silver and gold varies in different specimens. In some it is merely a rush of gold⁴.

Obverse :—Similar to No. 6.

Reverse :—Similar to No. 6, but legend reads :—

Śrī
Lam kā
vī ra
HALF SIZE.

13. Ai Metal inferior.

1. Allan : Gupta Coins pl. VI, Nos. 11 and 9 : also *ibid* last Plate Nos. 18 and 19.

2. *ibid* P : C.XXX

3. Codrington : Ceylon Coins and Currency P. 72 and note.

4. For specific gravity see Codrington Ceylon coins, p. 73.

Obverse :—Similar to No. 6, but with no sun ; and a full bloom lotus on hand showing to front. The figures are more ornamental.

Reverse :—Similar to No. 6, but legend :—

Śrī
Lam kâ (ki)
vī ra

As Rāja Rāja assumed the title 'Lankēśvara,' it is generally thought that he issued some of the above coins in imitation of the Ceylon kings. That the characters on these coins are slightly different from those appearing on the coins with the legend 'Rāja Rāja' is clearly seen. It is very likely that the Lankēśvara type was originally Ceylonese and that Rāja Rāja adopted it after conquering that country, and for his Indian coins changed only the legend. Prinsep reads the legend as 'Śrī Lankē-śva-ra'; Krishna Sastri as 'Śrī Lanka-simha'; Codrington as 'Śrī Lanka Viśṇu' and Thomas 'Sri Lanka Vēha'. The Gupta characters of the 5th century would help us to read the legend on No. 11 which appears to be more ancient than No. 10 as 'Sri Lankā vī ra'. Codrington makes a detailed comparison of the figures on the three varieties of the Lankāvīra type and concludes that the earliest of them dates from C. 900 A.D. while Rāja Rāja's issues are copied from Type III C. which dates from C. 1000 A. D. Thus it would be possible to suggest that Rāja Rāja's Tiger and Fish type was the earlier one issued perhaps before the conquest of Ceylon, while after that event he adopted the Ceylon type for his coins.

TYPE D :—Boar and Tamil legend.

14. Ae '65

Obverse :—In circle of dots, boar to left with Tamil legend, one line above and one line below :—

Vī ra pa(?)
Pāṇ dya (?)

Reverse :—Similar to No. 6, seated king and Nāgari legend 'Śrī Rāja Rāja.'

This coin appears to have been issued by the Pāṇḍya prince Vīra Pāṇḍya who acknowledged the suzerainty of Rāja Rāja Chōḷa. The place of the Pāṇḍya fish is taken by the Chālukyan boar. How the latter came to the Pāṇḍya country has not been explained. It is probable that the Eastern Chālukyas under Chālukya Bhīma conquered the extreme south so that the Boar crest remained there after their withdrawal, or Rāja Rāja might have introduced the boar after his conquest

of the East Chālukyas. It is interesting to note that the name of the northern king is in Nāgari while that of his southern subordinate is in Tamil, showing the Sanskritic and Tamil inclinations of the two localities.

TYPE E :—Boar with Umbrella.

15. Ae '7.

Obverse:—Standing king with moon similar to No. 7.

Reverse:—In circle of dots under one umbrella flanked by chāmaras of fly-whisks and under small sun and moon, Boar moving to right with a high lamp-post in front. Floral design in exergue.

It is difficult to decide whether this coin shows Chōla supremacy over the East Chālukyas or East Chālukya supremacy over the Chōlas. The imperial boar is identical with the device on the East Chālukya punch-marked gold pieces. It may be an East Chālukya coin of Śaktivarman who was a feudatory under Rāja Rāja and whose son Vinalāditya married Rāja Rāja's only daughter.

TYPE F :—Muralidhara Krishna.

16. Ae '65 Thin.

Obverse:—Young cowherd Kṛishṇa standing cross-legged¹ in Muralīdhara or Vēṇugōpāla posture playing on a flute and wearing a crown perhaps ornamented with peacock feathers. His waist cloth is flying about and he leans against a large cow whose profile head, drooping ears and curved horn are clear in the background. To right under moon, Tamil letter 'Vi' or 'Va' perhaps standing for Vīrapāṇḍya.

Reverse:—Similar to No. 6, but rude.

The coin among others shows that Rāja Rāja's subordinate kings issued their own coins acknowledging his suzerainty. No. 16 appears to be connected with No. 12 in Elliot's coins of Southern India, which is perhaps a Chālukya coin of C. 1100 A. D.

TYPE G(a) : Horsemen.

17. Ae '5 1/8th size.

Obverse:—In circle of dots two horsemen moving to right² sword in hand on charging horses³.

Reverse:—As on No. 6, rude.

This can well compare with the Dioscouri type of Eukratides.

1. E.C.S.I. No. 164, is a very clear specimen.

2. *ibid* No. 163.

3. Gardner: Indo-Greek coins. Pl. V. Nos. 6 to 8.

Rāja Rāja perhaps organised a good cavalry which may have figured prominently in some important campaign. An umbrella appears over the head of the horse indicating a royal horseman, perhaps Rāja Rāja. The 1/8th size indicates the existence of varied denominations.

18. Similar to 17 ; but with one horseman only on the obverse.

TYPE (b) :— **Prancing Horse and Nagari legend.**

19. Ae. Thick.

Obverse :—In plain field, caparisoned horse prancing to right.

Reverse :—Two line Nāgari legend clear on one specimen :—

Rā ja

Rā ja

The figure of the horse and the legend are both degenerate.

This Rāja Rāja is probably Rāja Rāja III (1146-1178) in whose reign the Chōḷa country became the scene of conflict between the Hoysaḷas and the Pāṇdyas.

TYPE H.—**King and God's foot.**

(From the Mysore collection)

20. Ae

Obverse :—Standing king as on No. 6, with large single foot to right in place of legend.

Reverse :—Seated king.

A pair of feet appear on one variety of the Pāṇḍya Kōlāhala type, and they perhaps stand for some important deity near the port Kāyal (possibly Śiva or Rāma of Rāmēśvaram) worshipped at first by the Pāṇḍyas in the ninth century and then by Rāja Rāja in the 10th century after he conquered the Pāṇḍyas. The absence of the legend makes the attribution to Rāja Rāja doubtful. It is quite possible that some Pāṇḍya prince previous to the day of Rāja Rāja might have copied the Ceylon figure which was adopted by Rāja Rāja later. Rāja Rāja had also the title 'Śiva-pāda Śēkhara' and the coin may show Śiva's foot.

21. Copper¹.

Obverse :—Standing figure.

Reverse :—Seated figure and sceptre between two fish.

TYPE I.—**Seated King on both sides.**

22. Ae. 5

Seated king with legend 'Rāja Rāja' both on obverse and on reverse.

RĀJĒNDRA I.

TYPE. A.—Tiger, Fish and 'Rajendra.'

23. Ar. '8 Wt. 66.

Obverse:—In circle of dots, on top, umbrella with a chāmara on each side; in the middle a row of figures: lampstand, strung bow, seated tiger to right, division line, two upright fish, lampstand. Below Nāgari legend:

Śrī Rā Jē ndrah

Reverse:—Similar to obverse.

Most of Rājēndra's coins have the same design for both the obverse and reverse.

24. Ar. '75 Wt. 52' 2.

Similar to No 23, except in weight.

TYPE B.—Tiger, Fish and 'Gangai-Konda.'

25. Ar. '75 Wt. 62' 2. Another specimen Wt. 62.

Similar to No. 23, with two line Nāgari legend.

Gaṇ gai ko (ṇ) ḍa
Chō ḷa ḥ

Gaṅgaikonda was a special title of Rājēndra I.

TYPE C.—Tiger, Fish, and 'Yuddhamalla.'

26. Ai. '4 Wt. .9 grs. Poor gold.

Obverse:—Row of figures as on No. 23, without legend.

Reverse:—In circle of dots fine two line Nāgari legend:

Yu ddha
ma lla

Yuddhamalla was a title of Vinayāditya² Chālukya. (C 680). The date is too early. But it is doubtful whether Rājēndra I or any other Chōḷa prince had the title. The word 'Malla' suggests Chālukya connections. The fact that the reverse is different from the obverse would indicate the time of Uttama Chōḷa.

TYPE D.—Tiger and Fish.

27. Ai. '3 Wt. 68.

Obverse:—Fish and tiger as on No. 23, with crescent above.

Reverse:—An unexplained figure with another below. The latter may be Telugu figure 34, the year of the king's reign or more probably Telugu 'Vī ra.'

The design on the reverse may be a balance commemorative of some Tulābhāra ceremony. But the legend is doubtful. If it be taken as 34, it would perhaps

1. E. C. S. I., p. 134, n. 1.

2. Fleet, p. 368.

mean the 34th year of Rājādhirāja's reign as he reigned for 48 years; but his coins have the Ceylon type figures. The legend may be 'Vīra' which may indicate 'Vīra Chōla' the king or more probably Vīra Chōla, the prince, who was Viceroy of Vengi and thus used Telugu characters. The uncertain design on the reverse is found in a conventionalised form on the coins of the Telugu Chōlas of Nellore. It is possible that this uncertain mark may have for its original the Chēra 'drum' design.

28. Ai. '3 Wt. 6·7.

Similar to No. 27, but legend below mark may be 35 (or 135 ?).

29. Ai. '15. Wt. 6·9.

Similar to 27, with Ja ya (Jayangonda?).

30. Ai. '25 Wt. 1·4. Smallest Chōla coin 1/20 value.

Obverse :—Tiger only to left.

Reverse :—Uncertain symbol above with a figure (31 ?) below.

The disappearance of silver and the adoption of a gold standard with varahas and fanams may indicate the date C. 1100 A. D.

KULOTTUNGA I.

TYPE—Standing and seated king with Tamil legend.

31. Ae. '85.

Obverse :—Similar to No. 6 with moon ; but the dots on the ring form part of a bordering circle in some places.

Reverse :—Similar to No. 6 but with legend in mixed Tamil and Nāgari :

Sri
Ku l t
g
(Śrī Kulōttunga)

Kulōttunga issued punch-marked gold coins also for his Vengi province.

32. Ae. 38·5 grns.

Obverse :—Standing figure with dots in front.

Reverse :—Seated figure with legend, to right, reading perhaps 'Vira'.

33. Ae. 30·4 grns.

Obverse :—Similar to 32.

Reverse :—Similar to 32, but with the legend reading 'Cha'.

34. Ae. '7. Rude.

Obverse :—Rude standing king. In front of him to right a large lozenge with central pellet.

Reverse :—Seated king with, to right, Tamil letter 'Cha' above, and fine battle axe below.

A common type usually attributed to Rājendra Chōla. It appears to be considerably later, *i.e.*, of C. 1120 and may be connected with the Travancore area. The battle axe may be the axe of Paraśurāma who is said to have recovered Travancore and the Konkans from the ocean. The moon of some Chōla types gradually assumes the form of Tamil 'Cha' which may stand for 'Cherala' the old Tamil spelling of Kerala.

35. Rude.

Obverse :—Similar to 31.

Reverse :—Seated king with what looks like a standard.

In the twelfth century there appears a change in the types and make of the Chōla coins possibly due to the influence of the Hoysalas. From the familiar Chōla types arise the Vijayanagar types with the standing figure and bull as the connecting links. The coins are here arranged in what looks like their order of development, and where possible the names of the kings are suggested.

VIKRAMA CHOĻA.

TYPE A.—Standing Bull and 'Vi.'

36. Ae. '7 (another specimen '6.)

Obverse :—In circle of dots, standing bull to right with crescent above and Nāgari (Vi) in front. (Vīra or Vikrama?) or it may stand for Vīra Chōla.

Reverse :—In circle of dots, standing king as on coins of Rāja Rāja with a hooked rod or lamp near right hand.

On one specimen the king's figure is similar to the one on the coins of Rāja Rāja, though ruder. Gradually the figure degenerates and becomes so meaningless that a trident takes its place. The obverse bull and dagger are revived and the reverse entirely changed by Kulōttunga III (Koneri Rāya). So the bull and standing figure types may be placed between about 1118 and 1178. Thus the 'Vi' type may be attributed to Vikrama Chōla the dagger type to Kulōttunga II, the rude conch type to the worst days of the Chōlas under Rāja Rāja II and Rājādhirāja II. The letter 'Vi' is long and suggests 'Vīra' Chōla more than 'Vikrama' Chōla. It is uncertain if Vikrama or Kulōttunga II had the title 'Vīra.'

P. Sundaram Pillay in his 'Some Early Sovereigns of Travancore' mentions two kings of the name of Vīrakēraḷa-varman. The first of them ruled in C. 1125, and the second probably in C. 1193. Later epigraphs of the famous Ravivarman Kulaśēkhara² have the Kēraḷa elephant goad, which perhaps relates to the old Kēraḷa title 'Gajāṅkuṣa,' 'a goad to the elephants,' the latter being perhaps the Gaṅgas. On a card with the coin in the British Museum, Fleet appears to have read the reverse legend as Śrī Gandankuśasya. The last letter of the first line appears to be 'ja' approaching the Tamil form of the letter and the legend reads 'Gajā (n) kuśasya,' which is more appropriate than 'Gandankuśasya.'

The words Kēraḷa and Chēra are different forms of the same word and refer to the Malayālam speaking country.

45. Ae. .7

Obverse:—In circle of dots rude standing figure with elephant goad to left and lamp to right.

Reverse:—In ring of dots three lines:

- (1) (Tam) Che and a (six-footed) beetle
- (2) A crocodile to left with two pellets below.
- (3) Two fish facing each other.

The crocodile connects this coin with the silver coin of Vīra Kēraḷavarman while the fish show the Pāṇḍya country. The letter 'Che' stands for 'Cherala,' but the significance of the beetle is not clear. This insect does not appear to have been an object of worship in India as it was in ancient Egypt. The goad on the obverse may be symbolical of the 'Ankuśa' in 'Gajāṅkuśasya.' The coin would thus appear to belong to the first half of the twelfth century.

46. Ae. .65.

Obverse:—In ring of dots, rude standing figure. In right field, crescent above and a crozier with a fish on each side below.

Reverse:—In ring of dots, rude seated king with Tamil legend:

Pa ra su ra ma (n)

This is a Kēraḷa coin connected with the Pāṇḍyas. It may belong to the earlier half of the thirteenth century when the Pāṇḍyas revived their empire. It is earlier than the able Māravarman Kulaśēkhara who played an important part in the history of the revived Pāṇḍyas.

47. Ae. .65.

Obverse:—In ring of dots rude seated king with battle axe, floral figure of five pellets and Tamil 'Cha' (rudimentary).

1. Ep. Ind. VIII, No. 8.

2. Ind. Ant. 1895, P. 254 and 283.

Reverse:—In ring of dots under moon, strung bow with arrow to right, and an uncertain article perhaps a dagger to left.

Probably this coin indicates the conquest by Kēraḷa of North Chēra or North Malabar.

RAVIVARMAN KULAŚEKHARA.

TYPE:—**Seated king and Garuda.**

48. Ae. Irregular.

Obverse:—In rude circle of dots, rude seated king of the Chōḷa type with conch (?) to left, and five dots (discus ?) to right and a battle axe (?) in right field.

Reverse:—In circle of dots, rude anthropoid Garuḍa flying to right with hands joined in front, wings open, and conch and discus near head.

The rude seated king and axe may connect this coin with Kēraḷa, and the Garuḍa with the Pāṇḍya country. The coin may belong to Ravivarman Kulaśekhara who in 1313 A.D. conquered the Pāṇḍya and Chōḷa countries as far as Nellore.

TYPE:—**Deity seated on fish.**

49. Ae. .5.

Obverse.—Deity wearing crown, anklets and bracelets seated at ease on a fish moving to left.

Reverse:—A four-petalled flower with perhaps a letter in each petal; one letter appears to be Kannaḍa.

(1) Ra (2) . (3) va (4) .

Perhaps Ravivarma, very doubtful.

SETUPATI.

(Śivagaṅga and Rāmnāḍ)

TYPE:—**Couchant Bull and Chola type king.**

50. Ae. .75.

Obverse:—Standing king as on Chōḷa No. 6.

Reverse:—Seated king as on Chōḷa No. 6, with Tamil legend :

Se t . . (Sē tu pa ti)

51. Ae. .5

Obverse:—In linear circle, rude deity (Śiva ?) with uplifted hands, seated on couchant bull.

Reverse:—In rude circle of dots Tamil legend :

Sē tu pa .

52. Ae. .85.

Obverse:—Standing king of the Chōla type with trident and spear or arrow to right and sceptre to left shaped like border of two linear circles with dotted line between them.

Reverse:—In linear circle between two lines of dots : Couchant bull about to get up, with sun and moon above, and Tamil ' Sētu ' below.

No. 50 resembles the types of Rāja Rāja I (1000), No. 51 of Kulōttuṅga (1100) and No. 52 has, as its nearest, the bull types of about 1200. This shows that the Sētupatis had considerable local independence during the eleventh and twelfth centuries, though they were subordinate to the Chōlas.

TYPE :—Couchant Bull and Fish.

• 53. Ae. ^c In three sizes.

Obverse:—Between two lampstands, couchant bull to right, with crescent above.

Reverse:—In ring of dots, between two lampstands and under crescent, two horizontal fish moving in opposite directions.

These coins are in varying sizes and the linear and dotted circles indicate different dates. They appear to be a continuation under the Pāṇdyas of the couchant bull types issued under the Chōlas. They probably belong to the little principality of Śivaganga which owed allegiance at first to the Chōlas and then to the Pāṇdyas.



PART IV—MANUSCRIPTS.

THE STORY OF THE GURUS OF THE BHANḌIGAḌE MATT, KOPPA TALUK, KADUR DISTRICT.

Bhaṇḍigaḍe is a small village situated at a distance of about 6 miles from Hariharpur or about 15 miles from Koppa. In this village is a small matt, now almost completely in ruins, in which dwells an old *svāmi* of the Smārta sect. He has several disciples in the neighbourhood. When asked for a history of his matt he gave a proof copy taken from some press of the history of his matt in the Sanskrit language and Dēvanāgarī characters and said that it embodied the genuine tradition of the matt and that it could not be printed and published for want of funds.

A summary of this narrative called therein as Satyānanda-tīrtha-āmnāya is given below :—

Śankarāchārya established four matts in the four corners of India at Dvārakā, at Pūri, at Badari and Śringēri (The details given for them here tally with those given in the Mathāmnāyastōtra : See M. A. R. 1916, pp. 11 and 61). Of these the matt at Dvārakā was the earliest to be established and was presided over by Viśvarūpa, disciple of Śankarāchārya. In the succession of the gurus to that matt arose an ascetic named Satyatīrtha. He went on pilgrimage to Badari, Siddhāśrama, and Naimishāranya and at Siddhāśrama he got a linga which he worshipped. At Naimishāranya he was directed in a dream to go to the river Tungā where he would come across an image of Viṣṇu which he was asked to set up and worship. He accordingly turned south and went to Kalaśa (a village in the present Mūdagere Taluk, Kadur District) where he lived in a matt as Rudrapāda-tīrtha. He next performed *tapas* near the Vasishṭha-tīrtha where a sage named Śakaṭa had attained *mukti*. One day while bathing in the river he saw an image of Īlakshmīpati which he set up in a temple at the spot and worshipped.

Once the king Bukka of Vijayanagar was suffering from the visitations of an evil spirit and after trying various remedies without avail was directed in a dream to go to the ascetic Satyatīrtha. The king did so and the ascetic took him to Kāśi and freed him from the evil spirit. Pleased with this the king presented him with various *regalia viz* : fly-whisks (*chāmaras*) with golden handle, white umbrella, *makara-tōraṇa*, jewelled crown, etc. and also bestowed several villages for the service of the god Viṣṇu and sent him back in a gold palanquin to his hermitage. In due course Satyatīrtha died installing as his successor Vaikuṇṭhatīrtha. Vaikuṇṭhatīrtha had two disciples, Gōpālātīrtha whom he installed as his successor and Viśvēśvara-tīrtha who was merely his disciple without power (*virakta-sanyāsi*). Gōpālātīrtha

PART V.
INSCRIPTIONS.
HASSAN DISTRICT
BÊLÛR TALUK.

I.

At Bêlûr, on a stone imbedded in the western wall of the Âlvâr shrine in the
Kêśava temple.

Size 4' × 2'—6".

Kannada language and characters.

ಬೇಲೂರು ಶ್ರೀ ಚನ್ನ ಕೇಶವ ದೇವಾಲಯದ ಆಳವಾರು ಗುಡಿಯ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2½'

1. ತತೋ ದ್ವಾರಾವತೀನಾಥಾಃ ಪೌರ್ಯುಷಾ ದ್ವೀಪಿ ರಾಂಧನಾ ಜಾತಾಃ ಶಶಪುರೇ ತೇಷು ವಿನಯಾಧಿತ್ಯ ಧೂಪತಿಃ || ಆ
2. ವಿನಯಾಧಿತ್ಯಂಗೆಂ ಪಾವನಚರಿತ್ರೆ ಕೇಳಿಯಬರಸಿಗವಿಳೋವ್ವೀವರನುದಯಂಗೆಯ್ದಂ ಶ್ರೀವಿಷ್ಣುಪದ ಧ್ಯಂ
3. ಗನೇದಯಂಗನೃಪಂ || ಆ ನರಪತಿಗಂಭೋಧಿಗನೂನಗಭೀರತೆಯೆ ನಮನಿಸಿಪ್ಪಂತಿರೆ ಸನ್ಮಾನಿಯೇಚಲದೇವಿಮ.
4. ನೋನಯನಪ್ಪೀತಿಸಮನಿಸಿರೆ ನಮನಿಸಿದಳ || ಆನೆಗಳ್ಳಾಯಿವ್ವರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ವರ್ಗತರು ನೆಗಳ್ಳಬರಲ್ಲ
5. ಇವಿಷ್ಣು ನೃಪಾಳಕನುದಯಾಧಿತ್ಯನೆಂಬ ಮೂವರು ಮುದಾರರಾಹವಧೀರರ || ವೃತ್ತ || ಅವರೊಳುಮಧ್ಯಮ
6. ನಾಗಿಯುಂ ಧರಣಿಯುಂ ಪೂರ್ವಾಪರಾಂಭೋಧಿಯಿ [ಯ್ದು ವಿನಂ] ಕೂಡೆನಿಮಿರ್ಚುಪೊಂದುನಿಜನಿಪ್ರತ್ಯೂಹವಿಕ್ರಾಂ
7. ತದುದ್ದ ವದಿದುತ್ತುಮನಾದನುತ್ತುಮಗುಣಧಾಜಿಪ್ಪಲಕ್ಷ್ಮೀವಧೂಧವನುದ್ವೈತ್ತ ವಿರೋಧಿದೈತ್ಯಮಥನಂ ಶ್ರೀ ವಿ
8. ಪ್ಪುಧೂಪಾಳಕಜಯತಿ ಧರಣೀರೋಕೋತ್ತಂಸಿತಾಕ್ಷೀಯಪಾದಃ ಚತುರವಿಬುಧಗೋಷ್ಠೀಪ್ರಾಥವಾ
9. ಣೀವಿನೋದಃ | ಸಕಳಧರತವಿದ್ಯಾಹೃದ್ಯ ಗಂಭೀರಭಾವವಿಪುಳ ವಿಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭೋ ವಿಷ್ಣು ದೇವಃ | ಧನದಂ
10. ದಕ್ಷಿಣವಾಯುವೇಕತಡೆದತ್ತೋ ತೀಡಿತಲ್ಲಂನುವೆಂಬನೆಗೆಂ ಪೈರಿಕರೋಟಕೋಟ ಮುಖನಾಸಾರಂಧ್ರದೊಳು
ಮಂದ್ರನಿ
11. ಸ್ವನಮಣ್ಮರ ಮಳೆಯಾನಿಳಂ ಸುಳಿದು ಕಾಲಕ್ಷೇಪಮಂ ವಿಷ್ಣುಧೂಪನ ಜೈತ್ರೋರ್ವರೆಯಲ್ಲ ಮಾಡುವದು ಕಾ
12. ಪೇರಿನದೀ ತೀರದೊಳ || ಕಂದ || ಆ ವಿಷ್ಣುವರ್ಧನಂಗೆಂ ಭಾವೋದ್ಧವೆಯನಿಸಿ ನೆಗಳ್ಳ ಪೆಂಪಿನ ಲಕ್ಷ್ಮಾದೇವಿಗೆ
ನುತನುದಯ
13. ಸಿದಂ ಧೂವಿದಿತ ಯಶೋವಿರಾಸಿ ನರಸಿಂಹನೃಪಂ || ವೃತ್ತ || ಪಡೆಮಾತೇಂ ಬಂದುಕಂಡಂಗಮೃತಜಳಧಿ ತಾಂ
ಗವ್ಯದಿಂ
14. ಗಂಡವಾತಂ ನುಡಿವಂನಂಗೇನ ನೆಂದೈ ಪ್ರಳಯ ಸಮಯದೊಳ ಮೇರೆಯಂ ಮಿಾಲುಬರ್ಪಾಕಡಲಂನಂ
ಕಾಳನಂನಂ ಮು
15. ಇದಕುಳಿಕನಂನಂ ಯುಗಾನ್ತಾಗ್ನಿಯಂನಂ ಸಿಡಿಲಂನಂ ಸಿಂಗದಂನಂ ಪುರಹರನುರಿಗಣ್ಣಂನ ನೀನಾರಸಿಂಹ ||
ಅರಿದೈತ್ಯಾಧಿ
16. ಪವಕ್ಷಮಂ ಬರನಾನ್ವೀಕಂಗಳೊಳು ಬಲುಗರುಳಂತೋಡಿದ ನಾರಸಿಂಹನೆನಲಕ್ಕುಂ ಪೈರಿವೀರಾವನೀಶ್ವರ
ಪಕ್ಷಸ್ಥಳ

17. ಮಂ ಸ್ವಬಿಗ್ಗನುರ ವ್ಯಾಪಾತದಿಂಪೋಳ್ ಬಲ್ಲುರುಳಂತೋಡುವ ನಾರಸಿಂಹ ನೃಪನಂ ಸುಗ್ರಾಮ ರಂಗಾಗ್ಯದೊಳೆ |
 18. ತರಳವಿಳೋಚನಾಂಚಳಕೆ ಕೆಂಪಿನಿತುಂಬರೆ ಬಕ್ಕುವಾಗಳಂತರಿನರಪಾಳ ಸಂಕುಳದ ಪಂದರೆ ಕೈಗೆ ತುರಂಗರಾಜಿ ಮುಂದುರ
 19. ಕೈ ಗಜಾಳಿ ಸಾಲೆಗೆ ಧನಂ ನಿಜಕೋಶ ಗೃಹಾಂತರಕ್ಕೆ ತದ್ಧರೆ ಕಡಿತಕ್ಕ ಪುಂಡಿಗೆಗೆ ಪೋಲಗವೀನರಸಿಂಹದೇವನ || ಕ ||
 20. ಅತನತನೆಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ಸಮಸ್ತರೋಕಾಧಾರಂ ನೀತಿವಿದನೆಂದೊಡುವಮಾತೀತಂ ಬರಾಳಧೂಪ
 21. ಸಮರಾಚೋಪಂ || ವೃತ್ತ || ಸಾಹಸದೊಳು ಧರಾಧರಧರಂ ಭುಜವೀಯ F ನಿಜಪ್ರತಾಪದೊಳಬ್ಬುನಂ ಬಳ
 22. ವಿರೋಧಿನ್ಯಪಾಳ ಸಮಸ್ತಸೈನಿಕವ್ಯೂಹಮನಾವಗಂತವಿಪ ಚಂಡಪರಾಕ್ರಮನೆಂದೊಡೆ ಲೋತ್ಸಾಹಜಯಾ
 23. ಂಗನಾರಮಣ ಬಲ್ಲುನೃಪಾಳನೊಳಾರಿಡಿಚ್ಚುಮರ್ || ಉರಗೆಂದ್ರಂ ಧಾತ್ರಿಯಂಧಾರಿಣಿ [ಕಿಮಗಿರಿಯಂ ಹಂಮೈ ಶೈಲಂಕುಧೃಜಾ]
 24. ವರನಂ ಗೋವರಂ ಚಂದ್ರನನಮಳನಚಂದ್ರಂ ಕಳಾಸೋಮಮಂ ನಿರ್ಭರದಿಂದಂತಾ [ಳ್ಳುವಂತಪ್ಪು] ತಿಮಿಯದು
 25. [ಕುಳೋಡ್ವು] ತಸಾಮೃಜ್ಯಲಕ್ಷ್ಮೀಧರಮಂ ಹೇಳಾಸುಸಾಧ್ಯಂತನಗೆನೆ ತಳಿದಂ ವೀರಬರಾಳಧೂಪಂ || ಪ್ರಳಯಾನಿ
 26. . . ವಕುಲಗಿರಿಯಂ ಮಂದರಾದ್ರಿಮಂಥನದಿಂದಂ ಚಳಿಯಿಸಿದ ದುಗ್ಧವಾರಾನಿ . . . ಸುಗು ಬರಾಳನ
 27. . . . ಧಾರಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಶ್ಚಾತ್ತಮಹಾಶಬ್ದಮಹಾಮಂಜರಿಳೇಶ್ವರಂ ದ್ವಾರ್ಪಾವತೀ ಪುರವರಾ ಧೀಶ್ವರಂಶ . .
 28. . . . ಸವಾಸನ್ನಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದ | ಶ್ರೀವ:ನ್ಮುಕುಂದಪಾದಾರವಿಂದ [ವಿ ನೋ] ದ | ಅತಿಬಹ
 29. ವಿದ್ಯುಟುನೃಪಾಳ ಸಂಹಾರ ಪ್ರಚಂಡಕೋದಂಡ ವಿದ್ಯಾಧರ | ಧೈರ್ಯಧರಾ [ಧರ]
 30. . . . ನಕುಠಾರರಾಜಾಧಿರಾಜಯಾದವಕುಳ ಕಮಳಮಾರ್ತಂಡ ಕದನಪ್ರಚಂಡ [ಮಂ] ಡಳಿಕಘಟ
 31. ರೂಪಕಂದರ್ಪ ತಳಕಾಡು ಗಂಗವಾಪಿನೋಣಂಬವಾಡಿ ಬನವನೆ ಹಾನುಗಂರ್ ಬೆಳ್ಳ ಲಂಗೊಂಡಧು
 32. ಜ ಬಳವೀರಗಂಗನ ಸಹಾಯ ಶೂರನಿಸ್ಸಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳ ಬರಾಳದೇ [ವರು] ಶ್ರೀಮದ್ರಾಜ ಧಾನಿ
 33. ದೋರಸಮುದ್ರದ ಬೀಡಿನರ್ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತು || ವೃ || ಕೇಳ ವನತ್ತಬಾಳಸಹ [ಕಾರದತ] ಣ್ಣೀಳರಾ [ಶ್ರತಾ]
 34. ಳಿ ಗಾಭೀಳಲಯಾಹಿ ನಿಷ್ಕುರಪಣಾಘದಮೆಯ್ಯಳಲುದ್ಧತಾರಿಗುನ್ನೀಳಿತ [ಪುಂಡರೀಕದನೆ] ಳಲು ಜಯಲ
 35. ಕ್ಷೈಗಿನಿಪ್ಪ ವೀರಬರಾಳನ ತೋಳಬಾಳನೆಳರಾದುದು ಧಾತ್ರಿಗೆ ವಜ್ರಪಂಜರಂ || ಜ ಕೂರ್ವುನತ್ಯ
 36. ದಗರಳಮುಖಂಶೇಷನಿಂದ್ರಾ . ಳಂ ನೋರ್ಪಡೆ ಪಾಪಾಣಾತ್ಮಕಂದಿಗ್ಗಜವತಿ ಮೃಗವೆಂದಳಿದೆ ದೆಡೆ ಗೊಂಡಳ .
 37. ರಬರಾಳನವಿಪುಳ ಭುಜಾವಾಸಮಂ ಕೂರ್ಮೈಯಿಂನೇರ್ಪಡೆ ಧಾತ್ರಿಕಾನ್ತೆಮೆಯ್ಯತ್ತವಿಳಗುಣಯುತಂ . . .
 38. ಕಣ್ಣೋಲ್ತುಬಾರರು || ತತ್ವಾದಪದ್ಯೋಪಜೀವಿಬಿಟ್ಟದೋವನನ್ವಯವದೆಂತೆಂದಡೆವಿಳೆಯೊಳಗೆನೆಗಲ್ದನಾ ಹೊಯ್ಸ [ಳ]
 39. ಬೋವಂಗಮಳಚರಿತೆ ಮಹಾದೇವಿಗೆ ನಿಶ್ಚಳವತಿ ಪುಟ್ಟಿದ ಗುಣಗಣನಿಳಯಂ ಬುಧಬಂಧು ಬಿಟ್ಟ ಬೋವನ
 40. ವ || ಅನ್ನುನೆಗಲ್ದ ಬಿಟ್ಟದೋವಂ ಬೆಲುಪುರಬೀಡಿನಲನೇಕಕೂಟ ಕೋಟಿಘಟತಮೆನಿಪ ಪ್ರಸಾದದೊಳ ಸು [ಪ್ರ]
 41. ತಿಪ್ಪಿತಮಾಡಿದ ಬಿಟ್ಟೀಶ್ವರಕ್ಕಂ ಜಗತೀಶ್ವರದಬಂಡಸ್ಪಟಿತ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ಬಾಹ್ಮಣ ತಪೋಧನ ರಾಹಾರ . .
 42. ನಿತ್ಯನೈಮಿತ್ತಿಕ ಪೂಜೆಯುಂ ನಡೆವನ್ನಾಗಿ ತಗರೆನಾಡ ಕೋನೇಱುಲಂ ಬರಾಳದೇವಂ ಸರ್ವ ನ [ಮನ್ಯಂ]

43. ಧಾರಾಪೂರ್ವಕಂಬಿಟ್ಟ ಸಕರ್ವ ಸಾಸಿರದ ತೊಂಥತ್ತೇಳನೆಯ ಜಯನಂವತ್ಸರದಾಶಾದ ಶುದ್ಧ ಏಕಾದಶಿ ಬು
 44. ಧವಾರದ ನೂಲಪರ್ವದಲು ಶ್ರೀಸೃಷ್ಟಿಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನ ಜಪಸ [ಮಾ]
 45. ಧೀಲಗುಣ ತೇಜೋನಿಧಿ ಪಂಡಿತಗ್ಗೀಸ್ಥಾನಮಂ ಧಾರಾಪೂರ್ವಕಂ ಬಿಟ್ಟದೋವಂ ಕೊಟ್ಟು || ಸಾಮಾನ್ಯೋ
 ಯಂಧರ್ಮಸೇ [ತುರ್ಯ]
 46. ಪಾಣಾಂ ಕಾರೇಕಾ
 47. ಯಾಚತೇ ರಾಮ

Transliteration.

1. tatô Dvârâvatî-nâthâḥ Poysalâ dvîpilâṁchhanâ jâtâḥ Śāsapurê têshu
Vinayâditya-bhûpatih || â
2. Vinayâdityaṁgam pâvanacharitre Keḷeyabarasigav akhilôrṁvīvaran
udāyam-geydam Śrī Viṣṇu-pada-bhṛim-
3. gan Eṇeyamganṛipam || â narapatig āmbhōdhig anūnag abhtrateye samanisiṣ-
pamtire san māṇini Yēchaladēvi ma-
4. nō-nayana-ppṛiti samanisiṣe samanisiḍaḥ || â negaḷdā yirvvarggam janiyisiḍar
ssutaru negaḷdā Ballā-
5. ḷa-Viṣṇu-nṛipāḷakan Udayâdityanemba mûvarum udârar âhava-dbīrar ||
vṛitta || avaroḷu madhyama-
6. nâgiyum dharaniyam pûrvvâparâmbhōdhi ye [yduvinam] kûḍe nimirchu-
vomdu nija-niḥ-pratyûha-vikrām-
7. tadudbhavadimḍ uttamanâdan uttama-guṇa-bhrâjishṇu Lakshmi-vadhû-
dhavanudvṛitta-virōdhi-daitya-mathanam Śrī Vi-
8. shṇu-bhûpâḷaka | jayati dharanilōkōttam-sitâtmiya-pâdaḥ chatura-vibu-
dha-gōshthî-prauḍhava-
9. ṇi-vinōdaḥ | sakaḷa-Bharata-vidyâhṛidya-gambhīrabhâvāḥ vipuḷa-vijaya-
lakshmi-vallabhō Viṣṇudēvaḥ | Dhanadam
10. dakṣiṇavāyu vēke taḍedattō tīḍitillimnu vembinegam vairi-karōṭi-kōṭi-
mukha-nâsâ-ramḍhradoḷu maṁdra-ni-
11. svanam aṇmal maḷeyāṇiḷam suḷidu kâla-kshēpamam Viṣṇu-bhûpana
jaitrôrṁvareyalli māḍuvadu Kâ-
12. vēṛi-nadi-tṛadoḷ || kamda || â Viṣṇuvarddhanamgam bhāvōdhave yenisi
negaḷdā pempina Lakshmi-dēvige sutan udayi-
13. sidam bhû-vidita-yaśōvilâsi Narasimha-nṛipam || vṛitta || paḍemâtēm
bamdu kamḍamg amṛita-jalâdhi tām garvvaḍim
14. gamḍavâtam nuḍivamnamgēnan embai praḷeya-samayadoḷ mēreyam mīri-
barppâ kaḍalamnam Kâḷanamnam mu-
15. ḷida Kuḷikanamnam yugântâgniyaṁnam siḍilamnam simḡadamnam
Puraharan-urigaṇnamnan | Nārasimha || ari-dāityâdhi-
16. pa-vakṣhamam khara-nakhâṇikamgaḷoḷu balugaruḷam tōḍida Nārasimhan
enalakkum vairi-vīrāvantīvara-vakshasthaḷa-

17. mam sva-khalga-nakhara-vyāghātadim pōldu balgaruḷam tōḍuva Nārasim-
hanripanam saṃgrāma raṃgāgradoḷ ḷ
18. taraḷa-viḷōchanāṃchalake kempinituṃ bare bakku vāgaḷim̃t ari-narapāḷa-
saṃkuḷada paṃdale kaige turamgarāji maṃdura-
19. kke gajāḷi sālege dhanam nija-kōṣa-grihāṃtarakke taḍ-dhare kaḍitakke
vuṃḍigege vōlagav ḷ Nārasimha-dēvana ḷ ka ḷ
20. ātana taneyan ati-prakhyātan udāram samasta-lōkādhāram ñtividan
eṃḍoḍ upamāttitam Ballāḷa-bhūpa-
21. samarāṭōpam ḷ ṽritta ḷ sāhasadolū dharādhara-dharam bhuja-ṽtryya-nija-
pratāpadoḷ Arjjunam baḷa-
22. virōdhi-ñrīpāḷa-samasta-sainika-vyūhaman āvagam tavipa chaṃḍa-parā-
kramaneṃḍoḍe raṇōtsāhajayā-
23. ṃganā-ramaṇa Ballu-ñrīpāḷanoḷ ār idirchchuṽar ḷ uragēṃḍram dhātriyam
dhāriṇi [himagiriyaṃ haṃrmyasāiḷam kubh̃rijjā]
24. varanam Gaurivaram chaṃḍranan amaḷinachamḍram . kaḷāstōmamam
nirbh̃bharadim̃dam tā [ḷḍuvam̃t appra] tima Yadu,
25. [kuḷōdbhū] ta-sāmrājyalaksh̃m̃i-bharamaṇi hēḷa susādhyam tanagene
taḷedaṃ Vira Ballāḷa-bhūpam ḷ praleyaṇi
26.va kulagiriyaṃ Maṃdarādri maṃthanadim̃dam chaḷiyisida dugdha-
vārāsi..... sugu Ballāḷana
27. . . dhāra svasti samad̃higata-paṇcha-mahā-śab̃ḍa mahāmaṇḍalēśvaram
Dvārāvati-puravarādhīśvaram̃ śa-
28. . . . sa Vāsantikādēvi-lab̃ḍha-vaṇa-prasāda śrīman Mukuṃḍapādāra-
viṃḍa [vinō]. . da ḷ atibaha-
29. vidviṭu-ñrīpāḷa-saṃhāra prachaṃḍa-
kōḍaṃḍa-vidyādhara ḷ dhairyya-dharāḷdhara .]
30. . . na kuṭhāra rājādhirāja Yādava-kuḷa-kamaḷa-mārttam̃ḍa kadanapra-
chaṃḍa [mam̃] ḍaḷika-ghaṭa-
31. rūpa-Kaṃdarppa Talakāḍu Gaṃgavāḍi Nonambavāḍi
Banavase Hānugal Beḷvalam-gom̃ḍa bhu-
32. ja-baḷa Viraḡam̃gan asahāyaśūra nissam̃ka-pratāpa Hoysaḷa Ballāḷa dē-
[varu] śrīmad rājadhāni
33. Dōrasamudrada biḍinal prithvīrājyam-geyyuttu ḷ ṽrī ḷ kēḷa Vasanta bāḷa-
saha [kārada ta] ñṇelalā [srīṭa]
34. ḷig ābhīḷa-layāhi-nis̃ṭhura-phāṇaughada meynaḷal uddhatārig uñm̃ḷita-
[puṃḍarīkada ne] ḷalu jayala-
35. ksh̃migenippa Vira Ballāḷana tōḷa-bāḷa nēḷalādudu dhātrige vajrapaṃja-
ram ḷ ja kūrmman atya-
36. da gaḷalamukham̃ sēshan im̃drāḷam̃ ? nōrppaḍe pāshāṇāt̃makam̃ diggajav
atimrigavem̃ḍelide dēḍe gom̃ḍaḷa-

37. ra Ballâḷana vipuḷa-bhujâvāsamaṃ kûrmmeṃ nérppaḍe dhâtrikānte
meyvett-akhiḷa-guṇa-yutaṅga.
38. kaṇsôltu bâraru || tat-pâdapadmôpajivi Biṭṭibôvan-anvayavademtemḍade
eḷeyolage negaldan â Hoysa [ḷa]-
39. bôvaṃg amaḷacharite Mahâdêvige niśchalamati puṭṭida guṇa-gaṇa-ni-
ḷayaṃ budha-baṃdhu Biṭṭibôva . . . sa . . .
40. va || antu negalḍa Biṭṭibôvaṃ Belupura-bīḍinal-anêka-kûṭa-kôṭi-ghaṭita-
menipa prasâdadoḷe su [pra]-
41. tiśṭhitam mādida Biṭṭesvarakkam Jagatīśvarada khaṃḍa-sphuṭita-jīr-
ṇnôddhârakkam brâhmaṇa-tapôdhanar âhâra-
42. nitya-naimittika-pūjeyuṃ naḍavantâgi Tagarenâḍa Kônêṇilaṃ Ballâḷa-
dêvaṃ sarvva-na [masyam]
43. dhârâpûrvvakam biṭṭa saka-varsha sâsirada tombhattēlaneya Jaya-samvat-
sarad-Âśâḍa śuddha Êkâḍaśi Bu-
44. dhavârada Nûlaparvvadalu svasti yama niyama svâdhyâya dhyânadhâ-
raṇa mônânushṭhâna japa sa [mâ]-
45. dhi śīla guṇa Têjônidhi-panḍitarggī sthânamam dhârâpûrvvakam Biṭṭi-
bôvaṃ koṭṭa || sâmanyôyaṃ dharmma-sê [tur nri]
46. pāṇam kâle kâ . . .
47. yâchatê Râma . . .

Translation.

Thus arose the Poysaḷas, lords of Dvârâvati, having the tiger crest, in Śâsapura. Among them was the king Vinayâditya. To him and Keḷeyabbe of pure conduct was born Eṇeyanga, lord of the whole earth and a bee at the feet of the god Viṣṇu. His wife was the excellent woman Êchaladêvi, whose love to him (shining) in her mind and eyes was like the great depth of the ocean. To those two noble beings were born three sons Ballâḷa, Viṣṇu-nṛipâḷaka and Udayâditya possessed of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth to the eastern and western oceans was the king Viṣṇu, shining from his excellent qualities, lord of the damsel Lakshmī (goddess and the queen so named), destroyer of the powerful demons, his enemies. Victorious is Viṣṇudêva, favourite of the Goddess of Victory, whose feet are borne over the heads of all the people in the universe, delighter in skilful talks in the assemblies of the learned men and deeply versed in the mysteries of the Bharatavidyâs (dancing, dramaturgy, etc.). Kubêra asks: why is the south wind delayed? Why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Viṣṇu's expeditions along the banks of the Kâvēri. To that Viṣṇuvardhana and the famous Lakshmâdêvi skilled in arts (bhâvôdbhave)

was born king Narasimha, possessed of fame extending over the whole earth. What more need be said? To one who comes to him and sees him he is a sea of nectar. To him who speaks rough words with pride what shall I say? This Narasimha is (to such persons) like the Ocean moving beyond its limits in the time of the Deluge (Pralaya), like Death, like an angry serpent, like the fire appearing at the dissolution of the universe, like the lightning, like the lion and like the fiery eye of Śiva: One should call king Narasimha who, in the field of battle, cuts through the breasts of powerful enemy kings by the play of his sharp sword and pierces through their entrails as (the god) Narasimha who with his sharp fingernails rent asunder the breast and took out the entrails of the king of the demons (Hiranyakasipu), his enemy. The court (*vāḷaga*) of this Narasimhadēva is such that as soon as a slight redness comes to his tremulous eyes (when he gets angry), immediately the lifeless heads of the hostile kings come to his hands, their horses come to his horse-stables, their elephants to his elephant-stables, their money to his treasure-house, their kingdoms to his registers (*kaḍita*) and seal.

His son was the matchless king Ballāḷa, very famous and charitable, versed in polity, brave in battle and a support to the universe. In courage, he is a Nārāyaṇa (lit: one who holds a mountain), in the prowess of his arms and glory an Arjuna, and possesses terrible strength with which he is able to destroy at all times the battle-arrays of soldiers belonging to enemy kings. When this is said, who would face king Ballu the consort of the goddess of Victory and zealous in battle? Just as the Lord of serpents (Śeṣha) supports firmly the earth, the earth supports the Himālaya mountain, Mēru supports Śiva, Śiva bears Chandra and Chandra bears the assemblage of digits (*kalāstōma*), king Vīraballāḷa bore as if in ease, the burden of the kingdom of the Yādu race

Be it well. While the obtainer of the five musical sounds, mahāmaṇḍalōśvara, lord of the excellent city of Dvārāvātī, obtainer of boons from the goddess Vasantikā, delighter in worshipping the lotus feet of god Mukunda, a Vidyādhara with a terrible bow slaying the hostile kings, a mountain in courage, king of kings, a sun to the lotus, that is the Yādava race, terrible in battle, a Cupid in beauty, conqueror of Talakāḍu, Gangavāḍi, Nṇambavāḍi, Banavase, Hānungal and Beḷvala, bhujabala-Vīraganga, unassisted warrior, of undoubted valour, Hoysaḷa Ballāḷadēvar was ruling the earth in his capital Dōrasamudra:

Listen: The shadow of Vīraballāḷa's arms and sword which is the cool shadow of the young mango tree in spring to the dependants, and the shadow of the assemblage of hoods of the terrible serpent of the Universal Destruction, and the shadow of the fully-blown white lotus to the Goddess of Victory became an adamant cage to the earth

The lineage of Bittibōva, a dependant on his lotus feet:—To the famous Hoysaḷabōva and the pure Mahādēvī was born Bittibōva, of firm character, an

abode of good qualities, and a friend of the wise. Thus famous Biṭṭibōva set up Biṭṭésvara within the enclosure of the mansion containing numerous pinnacles in the town of Belupura. For the repairs and renovations of this Biṭṭésvara, and of Jagatésvara and for the feeding of the Brahmans and ascetics, and for the offering of daily and special worship, Ballāḍadēva bestowed Kônêril in Tagaraenāḍ, with pouring of water, to be respected by all, on the *Nūlaparva festival* day, on Wednesday the 11th lunar day of the bright half of Āshāḍha in the cyclic year Jaya being the 1097th Śaka year. Be it well. To Tējōnidhi-panḍita possessed of the attributes of *yama* (restraint), *niyama* (penance), *svādhyāya* (vedic study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushṭhāna* (religious ceremonies), *japa* (silent prayers), *samādhi* (absorption of mind in God), and *śila* (piety), Biṭṭibōva granted this *sthāna* (trusteeship) with pouring of water.

This bridge of virtue is common to all kings

Note.

This record, after recounting the virtues of the Hoysala kings from Ereyanga to Vira Ballāḍa (Ballāḍa II) tells us that a village called Kônêril situated in Tagaraenāḍ was granted for the expenses of worship etc., in the shrine of Biṭṭésvara set up by Biṭṭibōva within the court of the Kēśava temple at Belūr and also in the shrine of Jagatésvara, by the king Ballāḍa II and that Biṭṭibōva granted the trusteeship of the shrines to a Śaiva priest named Tējōnidhipanḍita. The date of the grant is given as S' 1097 Jaya sam. Āshāḍha śu 11, Budhavāra which corresponds to Wednesday, June 12, 1174 A.D. The day on which the grant was made is called *nūlaparva* in the grant and means the festival of threads. It corresponds to *Pavitrōtsava* or *Pavitrārpaṇa* or offering of sacred threads woven by matrons to gods. It is usually done on the 8th or 12th day of the śukla paksha of the Śrāvaṇa or Karkāṭaka month. But we find this *pavitrārpaṇa* performed on Āshāḍha śu 11 also in inscriptions (E. C. V. Belur 176 of S' 1039).

The temple of Kēśava is described as baḥu-kūṭa-kōṭi-ghaṭita-kalaśa-vilasitam in another inscription (E. C. V. Belur 71 of S' 1184).

No Biṭṭésvara shrine or any other Śaiva shrine is now found in the Belūr Kēśava temple premises. But in the direction of the pond within the temple court and a little away from the compound wall are the remnants of a Śiva temple. Some of the stones of this temple might have probably been used in building the present Ammanavaru shrine in the Kēśava temple since the Śaivite sculptures therein indicate that they were brought from some Śiva temple elsewhere. The temple of Viṣṇuvēśvara, the Sanskrit form of Biṭṭésvara is referred to along with Vijaya-Nārāyaṇa and Kēśava in an inscription of the Kappe-Chennigarāya shrine at Belūr (E. C. V. Belur 15). Biṭṭésvara is said in the inscription to have been set

up by Biṭṭibōva; the ending of the name with *bōva* suggests that he may have been apparently a member of the *vaḍḍa* caste which is employed in constructing walls of houses, wells, tanks, etc.

Regarding the other shrine Jagatēśvara, it is not easy from the context to decide whether it was situated in Bêlûr or elsewhere. A Jagatēśvara temple at Kalikaṭṭe (called Kanikaṭṭe) is said to have been built by the *jagatis* of Arasiyakere who are said to have been engaged in building tanks and temples, and certain grants of land are said to have been made by Biṭṭibōva, Mārahōva and other *jagatis* in an inscription of S' 1051 (E. C. V. Arsikere, 48). Whether another Śiva temple was also built near the Biṭṭēśvara shrine in Bêlûr by Biṭṭibōva or other members of the *Jagati* community, it is not possible to determine definitely. We may also note here that Biṭṭibōva is also referred to in an inscription at Kyātālapura (E.C.V. Belur 176 of S' 1084, as having made a grant to a Śiva temple, and in another inscription at Kanikaṭṭe of S' 1075 (E. C. V. Arsikere 46).

The donee Tējōnidhi-paṇḍita is a Śaiva guru referred to in two inscriptions of 1159 A. D. (E. C. V. Arsikere 119), 1161 A. D. (E. C. XI, Davanagere 84) and 1177 A. D. (Davangere 86).

The granted village Kônêṇil is the same as Konirāl found in the Taluk maps and situated about 3 miles to the south-west of Bêlûr town. Konerlu in Tagarenāḍu is also referred to in an inscription of S' 1582 (E. C. V, Belur 81). Tagarenāḍu which included parts of the Belur Taluk also is the district around Tagare, a village now found in the Chiknagalur Taluk.

2

In the same Kêśava temple, on the capital of the pillar to the south of Nāganāyaka's maṇṭapa.

Kannaḍa language and characters.

ಅದೇ ದೇವಾಲಯ ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ನಾಗನಾಯಕನ ಮಂಟಪದಲ್ಲಿ ದಕ್ಷಿಣ ಕಡೆ ಬೋದಿಗೆ ಮೇಲೆ

1. ಪುಣಿಸಚಮಾಪನೆಂಬೆನವ ಶಾಸನವಾಚಕ ಚಕ್ರವರ್ತಿ ಗಿನ್ನೆನಿಸರೊಡಂ ಪೊಗರ್ತೆತನಗಾಗಿರೆಪುಟ್ಟಿದಚಾಮರಾಜ ನಾಕಣ ಕುಮರಯ್ಯನೆಂಬ ರತ್ನತ್ರಯಮೂ

2. ತ್ರಿಗೆ ಪುತ್ರನೊಬ್ಬದ ಪುಣಿಸಮದಣ್ಣನಾಥನುಡಿತೋಡಿತ ಚಾಮಚಮಾಪನಂಧವಂ ನಮಸ್ತೋದ್ಯಃ

Transliteration.

1. Puṇisa-chamûpanembeseva śāsana-vāchaka-chakravartig intenisaloḍam pogartte tanagāḡgire puṭṭida Chāmarāja Nākaṇa Kumarayyanomba ratna-traya-mû-

2. rttige putran oppida Puṇisama-ḍaṇḍanāthan uditôḍita-Chāma-chamûpa-sambhavam nama Siddhēbhyah.

Translation.

To Puṇisa-chamūpa who was eulogised as śāsana-vāchaka-chakravarti (emperor of those who read or interpret the king's orders or grants) were born three jewels of sons named Chāmarāja, Nākaṇa and Kumarayya. Of these the famous Chāma-chamūpa's son was Puṇisama-daṇḍanātha. Salutation to the Siddhas.

Note.

The stone bearing this inscription is now broken and removed elsewhere in the temple premises near the Āṇḍāl shrine. Another inscription exactly similar was also found on another pillar of the same Nāganāyaka's maṇṭapa in front of the main shrine of Kēśava. This maṇṭapa seems to have been built from the materials of some dilapidated Jaina structure somewhere in the neighbourhood, built by the Jaina general Puṇisa who served under the Hoysala king Viṣṇuvardhana. It has recently been dismantled in connection with the renovation work of the Kēśava temple.

The stanza found in this inscription is also found in an inscription in the Pārśvanātha Basti at Chāmarājnagar (E. C. IV, Chamarajnagar Taluk, No. 83). There we find the genealogy of Puṇisa, the general of Viṣṇuvardhana as follows :- Puṇisa Chamūpa, descended from a family of ministers and called *sakala-śāsana-vāchaka-chakravarti* had a wife named Pôchale and three sons, Chāvaṇa, Kôrapa and Nāgadêva called also Chāmarāja, Kumarayya and Nākaṇa, respectively. The eldest of them Chāvaṇa had two sons, Puṇisamayya by his wife Arasikabbe and Biṭṭiga by another wife Chaudale. This Puṇisamayya was the *sandhu-vigrahi*, minister for peace and war under the king Viṣṇuvardhana. Under the orders of the king he seized Nîlādri (the Nîlagiri hills), defeated the Malayālas and became the master of Kêraḷa and Bayalnâḍ. Like the Gaṅgas he renovated or improved the basadis of the Gangavâdi Ninety-six Thousand. (See also E. C. V. Chennarāyapaṭṇa 260.)

An inscription at Bastihaḷli near Halebidu says that the ruined Jaina temple to the south of the Pārśvanātha temple therein was built by Puṇisa (M. A. R. 1908, P. 9).

No date is given in the present record at Bêlûr. The characters belong to the 12th century.

On a stone set up to the east of the village Sûrâpura in the hobali of Bêlûr.
Telugu language and characters.

Size 3½' × 1'

ಬೇಲೂರು ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ನೂರಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ತೆಲಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ 3'—6" × 1'—0"

- | | |
|----------------|--------------|
| 1. ಶ್ರೀರಂಗರಾ | 4. ರೊಗಾಲ್ಮ |
| 2. ಯಲು ಕ್ರಿಷ್ಣ | 5. ಟಕು ಯಿಚಿ |
| 3. ಪ್ಪನಾಯಕಮು | 6. ನ ಲಕ್ಷಪುರ |

Transliteration.

- | | |
|------------------|-------------------|
| 1. Śrīranga-rā- | 4. logāl-ma- |
| 2. yalu Kṛishṇa- | 5. ṭaku yichi- |
| 3. ppanāyaka Mu- | 6. na Lakshipura. |

Translation.

Śrīrangarāyalu and Kṛishṇappa-Nāyaka granted Lakshmīpura to the matt of Muḷbāgal.

Note.

This inscription is carved below the figure of a chakra or discus. The letters are not well formed. The record seems to register the gift of a village Lakshmīpura, apparently a hamlet of Sūrāpura, by the Vijayanagar king Śrīrangarāya VI, whose grants are found near Bêlūr. Kṛishṇappa Nāyaka was the chief of Bêlūr (1643-54) who gave refuge to the above Vijayanagar king. The donee is the matt at Muḷuvāgil, a village situated in the Tīrthahalli Taluk. The chief deity worshipped in the above matt is Gôṇālakṛishṇa, a form of Viṣṇu and the matt follows the sect of Bhāgavata-sampradāya, a class of Viṣṇu-worshippers.

4

On a slab in the Chennigarāya temple at the village Muttaganni in the hobli of Bêlūr.

Size 2' — 6" × 2'-0"

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುತ್ತಗನ್ನಿಗ್ರಾಮದ ಚನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಭುತ
2. ಯಶಾಲವಾಹನಶಕ
3. ವರುಶ ಂಂಳಸಂದುವರ್ತ

4. ಮಾನಶುಭಕ್ರುತುನಂವತ್ಸರ
5. ದ ಕಾರ್ತಿಕಶುಕ್ಲಾಶ್ವಿನ್
6. ಮಹಾಸ್ತಾನಂದಕ್ಷಿಣವಾರಣಾಸಿ
7. ಯಾದ ವೇರಾಪುರಿಯಶ್ರೀಚಿಂ
8. ನೆಯನ ಬೋನದಲವಸರದಹ
9. ರಿವಾಣದನಯವೇದ್ಯಕೆ ಮುತಗ
10. ದಹಾಳಮದುವರ್ವನಾಯಕರ
11. ಮಕ್ಕಳು ಉಣಿನಾಯಕ
12. ರು ಕೊಟಮುತ್ತಗಾನೆಯ
13. ಗ್ರಾಮ ಯೀಧರ್ಮಕ್ಕೆ ತ
14. ಪ್ಪಿದವರು ಕುಂಭೀಪಾಕ
15. ಕೆ ಹೋಹರು॥

Transliteration

1. svasti śrī jayādbhuda-
2. ya Śālivāhana śaka
3. varuṣa 1404 sandu-varta-
4. māna Śubhakṛtu-saṃvatsara-
5. da Kārtika śu 12 lu śrī
6. mahāstānaṃ Dakṣiṇa-Vāraṇāsi-
7. yāda Velāpuriya śrī Chen-
8. neyana bōnada avasarada ha-
9. rivāṇada nayivēdyake Mutaga-
10. dahāḷa Maduvarsanāyakara
11. makkaḷu Uṇṇināyaka-
12. ru koḷa Muttagāneya
13. grāma yī-dharmmake ta-
14. ppidavaru Kumbhīpāka-
15. ke hōharu

Translation.

Be it well. In the prosperous year 1404 of the Śālivāhana era, in the year Śubhakṛitu, on the 12th lunar day of the bright half of Kārtika, Uṇṇināyaka, son of Maduvarasanāyaka of Muttagadahāḷ granted the village Muttagāne for the food-offerings brought up in platters at the time of meals (*bōna*) for the god Chenneya of Velāpuri which is a holy place and is the Benares of the South (Dakṣiṇa-Vāraṇāsi).

He who violates this charity will go to Kumbhīpāka.

Note.

This records the gift of the village Muttagâne now called Muttaganni for offering food daily to the god Kêśava in the Kêśava temple at Bêlûr called here Vêlapuri and Southern Benares. The donor is named Uṇṇinâyaka, son of Madhuvarasa-Nâyaka of Muttagadahâl. This Madhuvarasa Nâyaka of Muttagadahâl appears to have had another son Lakhaṇṇa-daṇḍanâyaka called also Lakkha-kshôṇîṣa who seems to have built the yâgâśâle of the Kêśava temple at Bêlûr in S' 1406 (See E. C. V. Belur Taluk 11 and 13; See also Belur 231 and 232 for other gifts by the same.)

The name Dakshiṇa-Vâraṇâsi is applied to several holy places, *e.g.*, Tirumakûḍalu and Talakâḍ in the Mysore District, Kûḍali in the Shimoga District, and Sivaganga in the Bangalore District, etc. (See E. C. III, Mysore 33; T. Narsipur 42; E. C. VII, Shimoga 70; E. C. IX Magadi 49.)

The chief deity in the Bêlûr Kêśava temple is herein called Chenneya. But it has to be remembered that the chief deity in that temple is named Vijayanârâyana. An inscription on its pedestal gives the name of Vijayanârâyana to the image and other inscriptions on the slabs set up in the temple also have the same name to the image, while the gods in the other two shrines in the enclosure are called Chennakêśava and Lakshminârâyana. (See M. A. R. 1911, P. 43; E. C. V. Belur 58 of 1117.) The other two gods are at present called Kappe Chennigarâya and Vîra Nârâyana (See Belur Monograph, P. 15; M. A. R. 1911, P. 11.) The name Vijayanârâyana seems to have continued for the principal deity till the time of Ballâla II (See E. C. V. Belur 20 of 1180 A. D., 59 of 1174 A. D.) The name Chennakêśava is applied to the god in 1254 A. D. (Belur 73.) The date of the record corresponds to 23rd October 1482 A. D.

5

At Halebîḍ in the hobali of Halebîḍ, on a slab found near the Gaṇêśa image to the south of the Hoysalêśvara temple.

Size 3' x 2'—6".

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ
ಗಣೇಶನ ವಿಗ್ರಹದ ಸಮೀಪದಲ್ಲಿ ಆಗಿಯನುವಾಗ ನೆಲದಲ್ಲಿ ದೊರೆತ ಶಿಲಾಶಾಸನ ಈಗ ಇದನ್ನು
ದಕ್ಷಿಣದಿಕ್ಕಿನ ಮೆಟ್ಟಲುಗಳ ಬಳಿ ಇಟ್ಟಿರುತ್ತಾರೆ.

ಪ್ರಮಾಣ 3' x 2½'.

1. ಗ ಶರನ್ನುಂಗ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯಂ ನಗರಾರಂಭಂಮೂ [ಕಲ್ಲುಕೆತ್ತಿಹೋಗಿದೆ]
2. [೪ಸ್ತಂಭಾ]ಯ ಸಂಧವೆ ಸ್ವಸ್ತಿ ಸಮುಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರ . . .

3. ಪುರವರಾಧೀಸ್ವರಂ ಶಫಕಪುರದ ವಾಸಸ್ತಿ ಕಾದೇವೀಲಬ್ಧವರ ಪ್ರಾಸಾದಂ ತಳಕಾ
4. ನಂಗಲ ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿಬವಸೆ ಹಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಳ
ವೀರಗಂಗವಸಹಾ
5. [ಯ.ಶೂರ.] ನಿನ್ನಂಕ ಪ್ರತಾಪ ಹೊಸಣ ವೀರಬಲ್ಲಾಳದೇ ವರು ದೋರನಮುದ್ರದ ನೆಲವೀಡಿನೊಳು ನುಬ
ಸಂಕಥಾ ವಿನೋ
6. ಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ವಿನೆಯ ಶ್ರೀನಿಧಿಯಂ ವಿವೇಕನಿಧಿಯಂ ಬ್ರಹ್ಮಣ್ಯನಂ ಪೂರ್ವಪುಣ್ಯ
7. [ಯ] ಶೋರ್ತ್ತಿಯಂ ಚಿತ್ತಜ [ಗ] ತ್ವತ್ಯರ್ತ್ತಿಯಂ ಸರ್ವಶಬ್ದನ ಸಂಸ್ತುತ್ಯನುದ್ದವದ್ವಿತರಣ ಶ್ರೀ ವಿಕ್ರಮಾಧಿ
ತ್ಯನಂ
8. ರಾಜರಾಜನವದೇಂ ಬಲ್ಲಾಳನಂ ಪೋಲ್ವರೇ | ವಿನಯಂ ವಿಕ್ರಾಂತಿ ಪುಣ್ಯೋದಯಮಿವಹೂಳಗೆ ಕೈಯ
9. ನಿತ್ಯೇಕಾಯತ್ತರಾಜ್ಯಂ ಸುದ್ರಿದಮೆನಿಪುದೆಸ್ಥೈರ್ಯಸತುಕೀರ್ತಿ ಸಂಪತ್ತೆನಿಮಿತ್ತಂವೆತ್ತು ಮುಂಮುಪು
10. . . ಯಾಯತ್ತಸಂನಿಧಿ ಬಲ್ಲಾಳನ ರಾಜ್ಯಂ ರಾಮರಾಜ್ಯಂ ಸಕಳ ಜನಮನಃಪ್ರಾಜ್ಯವತ್ಯನಪೂಜ್ಯಂ ||
ಅನುಕೂ
11. . . . ನಾನ್ತಂಗನಿನನಸುತಂ ರಾಕ್ಷಸಂ ಗುಣೈನಿಂ ರತ್ನನಿಧಾನಂ ಲೋಕರಕ್ಷಾ ಗುಣಗಣದೆ
ಜಗತ್ಪಾಣ ನರ್ತ್ಯಾ
12. . . ನದಂ ವಿಸ್ತೇಸ್ವರಂ ತಾನೆನೆ ಸಕಳದಿಶಾಧೀಶರೊಂದಾದ ಪೊಲ ಮನು ವಿತ್ತಂಚಾರುಚಿತ್ತಂ
ನಿಶದವೆನೆಥಶಂ
13. . . . ರಾಳದೇವಂ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಮತು ರಾಜ್ಯ ಭರನಿರೂಪಿತ ಮಹಾ ಮಾತೃಪದವೀ ರಾಜಮಾನ
ಮಾನೋನ್ನತಪ್ರಭು
14. [ಮ.ಶೋ] ತ್ನಾಹಸಕ್ತಿತ್ರಯ ಸಂಪನ್ನ ಮಾನಕನಕಾಚಳಂ ಪ್ರತಾಪ ಶಾನ್ತರದೇವ ಪದಭಕ್ತ ಪಾತಾಳ
ಗರುಡಂ ಮೈರೀ
15. . . ಪಟ್ಟಂ ಅಮನಗನ್ನವಾರಣಂ ಅನಹಾಯ ಶೂರಂ ವಿಜಯ ಲಕ್ಷ್ಮೀಪ್ರಿಯಂ ಕೀರ್ತಿಕಾನ್ತಾಧರಂ
ಹರಚರಣ
16. [ಭೃಂಗಂ] ಸಾಹಸ ಸಮಗ್ರಂ ದಾನವಿನೋದ ಪರನಾರೀ ಸಹೋದರ ಪರಿವಾರಕಂಧಂ ಶರಣಾಗತ
ವಜ್ರಪಂಜ
17. [ರಂಗು] ಣ ಗಣಾಧರಣಂ ಶ್ರೀಮನ್ಮಹಾ [ಪ್ರಧಾನ .] . ಮ್ಮಣವೆಗ್ಗಡೆ || ಶ್ರೀಯಂಕಯ್ಯೊಂಡು ಜಯ
ಶ್ರೀ ಯಂಭುಜ . . .
18. ತಾಳಕೀರ್ತಿ ಶ್ರೀಯೊಳು ಜಯ ಇನೆ ಭೂಮಂಡಳದೊಳು || ಅಮಣನೊ [ಇ]
19. ಕಾದಲುಕಂ ಮುಪರಾರಿದ ಮೈವರಾಸುಭಟರೆಂದಡೆ ವೆಣ್ಣಪು . . .
20. ||ಉಜಿದೆ ಭಟರೊ ನೊಮಾರಿಯಮೂರಿಯ
21. ನೈಹರ ರ ಕಾವನನಲು ಧರೆಮೆಚ್ಚ
22. ದಿಪ್ಪುದೆ || ನೆತ್ತರಿಗೊಂಡನಪೊಂ ,
23. ವೆಟ್ಟಿಹಿ ಶೋಜರಂಗದೊಳರಿ
24. ಯಕರ್ಕ್ಕಡೆವ ಎವೆ ಬಡೆತಂಮಹೆಂ
25. ತರೆಗಳಹೊ ಂಡೆ ಮಾಡಿ ಅವಗೊರ್ಗ
26. ಯನೆಯ್ದ ರೊ || ಸ್ವಸ್ತಿಸ
27. ನೆಯ ಮನ್ನಹಾಪ್ರಧಾನಂ
28. ಗಡೆಯ ಅಜ್ಜಹಜ್ಜರಾ
29. ಡೆಂನಿನ್ದ ಉದಿತೋದಿಪಾ
30. ನ್ನಿದಕೊಡೆಯ
81. , ತ್ತುನಾಡುಂಹಾ

32. ದುನಕಿ

33. ಮ

Translation.

L. 1.

(Obeisance to Śambhu).

LL. 2-8.

Be it well. While the nissanka-pratāpa Hōsana Vīra Ballāḷadēvar, obtainer of the five musical sounds, mahāmaṇḍalēśvara, lord of the excellent city (of Dvārāvātī), obtainer of boons from the goddess Vāsantikā of Śashakapura, conqueror of Talakāḍu, Nangali, Gangavāḍi, Noṇambavāḍi, Banavase, Hānungal and Uchchangi, bhujabāḷa-Vīra-Ganga, unassisted (warrior), was ruling in peace and happiness in the capital of Dōrasamudra :—

Can any one equal Ballāḷa, who is a treasure-house of good qualities and discrimination, a lover of Brahmanas (Brahmanyā), a seeker after complete righteousness, conqueror of enemies on earth, praised by all good people, a Vikramāditya in liberality and a king of kings ?

LL. 8-10.

(Owing to lacunâe this stanza cannot be made out fully : Ballāḷa's kingdom is called Rāma's kingdom, causer of delight to the minds of all and highly respected).

LL. 11-13.

(This stanza has also several lacunâe in it : Ballāḷa is said to be an embodiment of all the lords of cardinal regions :—a Yama, a Nīṛitī, a Varuṇa by his depth, and a Vāyu by his protective power, a Viśvēśvara. He is said to be a Manu by his character.)

LL. 13—17.

Be it well. The mahāpradhāna Ammaṇa-veggāḍe, holder of the office of the great minister (mahāmātya) bearing the burden of the kingdom, and possessed of the powers of *prabhuśakti*, *mantraśakti* and *utsāhaśakti* (majesty of the king, the power of good counsel, and the power of initiative in the administration), a Mōru mountain in dignity, a devotee at the feet of Pratāpa Śāntaradēva, a Garuḍa in Pātāḷa (Pātāḷa-Garuḍa), a scented elephant of his father (ammaṇa-gandhavāraṇam), unassisted hero, favourite of the goddess of Victory, a supporter of the Lady of fame, (a bee) at the feet of Hara, full of valour, delighter in gifts, a brother to the wives of others, a pillar to his followers, adamant cage to the refugees, adorned with the assemblage of good qualities :—

LL. 17-33.

(Full of lacunâe. So far as deciphered, the passage contains a praise of Ammaṇa-heggāḍe who is described as possessing the goddesses of Wealth, Victory

and Fame and as one with whom warriors were afraid to fight and who in battle was like the face of the goddess of Death (*Māriyamūri*). Some grant of his is next given but nothing can be made out of the lines as only a few letters are now left).

Note.

This inscription is full of lacunae, the last few lines having only a few letters left. The rest of the inscription seems to have peeled off. The record belongs to the reign of the Hoysala king Ballāla (II) and seems to record some grant of a dependant of his named mahāpradhāna Ammaṇa-veggade. No date is given. Nothing else is known about this Ammaṇa-veggade. For the word māriya-muri see E. C. III. Seringapatam 140.

At the village Bastihalli in the hobli of Halebidu, on a slab found
buried in the earth near a fig tree to the west.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಬಸ್ತಿ ಹಳ್ಳಿಯ ಬಳಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಅರಳಿಮರದ ಹತ್ತಿರ
ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಶಾಸನ.

1. ಸ್ವಸ್ತಿ ನಮಸ್ತಥುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಧೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧುಷ್ಠಾರಕಂ
2. ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
3. ಪದ್ಮೋಷಜೀ . || ಕನ್ಠ || ಯಾದವಕುಳ
4. ಬರವಿಧವನಪಟು ತೇಜನಾಪ್ತಿ
5. ಮಾಧರಿತ್ರಿಯನೇಹಗಂ
6. ದಿಷ್ಟಿದರಾತಿಯನಾತ್ಮಚಣ್ಣದೋ
7. ಯೇನೇಮೆಚ್ಚಿಸಿದನೇಹ ಗಂಗ
8. ಮಾ | ಆತಂಗಂಪಂಚಲಕಾರಾತಿ
9. ಯುತಪುತ್ರನಾದ ನುಬ್ಬಳತೇಜ ||
10. ಸತ್ಯವ್ರತಪಾಳನಪ್ರಚುರಧರ್ಮಾರಾ
11. ಕಲ್ಪಧೂರಿಹಂತಾನೇಪೋಲ್ವರಾರ್ದ
12. ನದೇಮೆಚ್ಚಿಸಿ ರತ್ನಂ ತನಗೇಸಾರಿ
13. ನರೇದರಾತಿಬ್ರಜಮ ದಿಗಧಿಪರ್ ನೋಡುವಿನಂ ವಿಜ
14. || ಪಮಂಬರಾಳಂ | ಬಾಣಾನುರಂಗ | ಮಿವನೆ . ನಿಮಿಗಿಲ
15. ಕನಕ್ಷಣ ಬಳ ನೆಗಟ್ಟಿನಲ್ಲಿ ಬರಾಳನ್ನಪಂ || ನಿರೇಗೊಣ್ಣಪ್ಪನ್ನರಾಜಲಕ್ಷ್ಮಿರಿಪು
16. ನತ್ತಗವನಳನೆ ಗುಣವ್ರಾತಮು ತನ್ನೊಳೆಂದುನಿರೆ ತೋಳೊಳೆ ಧೂಮಿನಿಟ್ಟಂದದಿ
17. ನೆಗಟ್ಟಿನೆತಿಬಳಂ ಮಾಗಲು | ನೆಗಟ್ಟಿನೆತಿಬಳಂ ಧಾಪ್ಪುಬರಾಳದೇವಂ | ಆತ
18. ನಿಜಪ್ರತಾಪದಿನಕಿತ್ತಬ್ರಾತವನೇಹಿಸಿ ನೆಗಟ್ಟಿನಿಳಾತಳದೊಳೆವಿಪ್ಪು
19. ಜಂತನಗಾರಾಮಗನುಜಂ ದೇವಕಯ್ಯತೇಜ ದೇವಕಯ್ಯಯತೋ
20. [ಲ]ಕ್ಷ್ಮಿಯನನುಧವಿಸುತ್ತಿದ್ದ ನೆತಿಬಳಂಬರಾಳ ಅನ್ನಿನಿನೆ

21. [ಗಟ್ಟುತ್ರಿ] ಭುವನಮಲ್ಲಬಲ್ಲಾಳ ಪೊಯ್ಸಳದೇವರು ಗಂಗವಾಡಿನಾಡ ದುಷ್ಟನಿಗ್ರಹಿಷ್ವಪ್ರ
 22. . ದಡಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ||ಕನ್ನಂ || ಗುಣರತ್ನಗ್ರಾಹಕನಗ್ರಣಿಗಾಹವ
 23. ತ್ರಿ . . ಯನೊಪ್ಪಿನಕಣಿ ಹರಿಪದಪದ್ಮ ಶ್ರೀಬರಂ ಸುಚರಿತ್ತಂ.
 24. ರಿಯಸಿರಿಯೊಡೆಯಂ ಮತ್ತಿನಪರದರಳವೆ ಧಮ್ಮ
 25. ಗಳ್ಳ ಅನ್ನೆನಿನೆಗಲ್ಪು ಶ್ರೀಮನ್ನಹಾವಡ್ಡವೈವಹಾರಿ
 26. . . [. ಚ] ತ್ರ ಭಾನುಸಂವತ್ಸರದಪುತ್ಯ

Note.

This is an inscription belonging to the reign of the Hoysala king Ballāḷa I (circa 1100 to 1106 A.D.). Unfortunately the inscription stops abruptly in the middle and is also full of lacunae in each line with the result that it is difficult to make out the sense of the verses which form the body of the inscription.

The record commences with the praise of the Chālukya king Tribhuvanamalla (Vikramāditya VI, 1076-1126) to whom the titles refuge of the whole universe (samasta-bhuvanāśraya), favourite of fortune and earth (śrī-prīthvī-vallabha), *Mahārājādhirāja*, *Paramēśvara* and *parama-bhaṭṭāraka* are applied. The name of Ereganga (properly Ereyanga), the Hoysala king of the Yādava race, is next mentioned as his subordinate. His wife, possessed of five *lakṣaras* (anukūḷām vimālā-mgīm kulajām kuśalām, suśīla-sampannām) is next referred to but her name is lost. Their son Ballāḷa is described as truthful and righteous, a kalpa tree (to suppliants). He is compared to Bāṇāsura (in strength). His younger brother Vishṇu is said to have obeyed him as the younger brother of Rāma (Lakshmaṇa) served Rāma by destroying the hosts of enemies. We next find it stated that Tribhuvanamalla-Ballāḷa-Poysalādēvar was ruling Gangavāḍi-nāḍ, destroying the wicked and protecting the righteous. A merchant is next introduced who lived during his reign. He is given the title mahā-vaḍḍa-vyavahāri and is described as a devotee of Vishṇu. As the inscription stops here after giving the date no further information is available either regarding the king or the charities of the merchant.

The dating is very imperfect, only the names of the cyclic year and month, *viz.*, Chitrabhānu and Pushya being given. Neither the Śaka year nor the tithi is mentioned. The year Chitrabhānu occurred only once in the reign of Ballāḷa I, *i.e.*, in 1102 A.D. and the Pushya of that year corresponds roughly to the month December, 1102 A.D. There are only a few dated inscriptions of Ballāḷa I: (E. C. V, Belur 141 of Ś 1024, Vikrama or 1100 A.D., Belur 199 of Ś 1023 Vishu; or 1101 A.D.; Hassan 161 of Tārāṇa or 1104 A.D., Hassan 169 of Ś 1028 Vyaya or 1106 A.D. being the most prominent among them.) The title Tribhuvanamalla Poysala or Tribhuvanamalla Ballāḷapoysāla is applied to him in all these epigraphs and he is said to be ruling Gangavāḍi 96,000 province in the first and third of these and over Konkana, Ālvakhēḍa, Bayalnāḍ, Talakāḍ, and Sāvimale in the second of the

above inscriptions. It is certain from this that the conquest of Gangavāḍi was already begun in the reign of Ballāḷa I and was completed in the reign of Viṣṇu-varḍhana.

It is important to note that according to this inscription, Ballāḷa I's younger brother had the name Viṣṇu even in 1102 A.D. when he had not yet become king and the story that when Rāmanujācārya visited him as king and converted him to Vaiṣṇavism about 1106 A.D. he changed his name from Biṭṭi or Biṭṭiga to Viṣṇu or Viṣṇuvarḍhana is opposed to the evidence of this record and seems to be a later invention.

The comparison of Ballāḷa I to Bāṇāsura in line 14 of the present record is significant. Bāṇāsura was a devotee of Śiva and it is said that Śiva acted as the door-keeper of Bāṇāsura. Ballāḷa I is described in later inscriptions as a worshipper of Śiva (Paramārādhyam Mahēśam is applied to Ballāḷa I in E. C. V, Hassan 65 of S 1071).

7

In the village Tolalu of Arehalli hobli on the *prabhāvali* of the image Gaṇapati in the coffee estate of Studar Sahib.

Size : 1½' x 1'

Kannada language and characters:

ಬೇಲೂರು ತಾಲಿ ಅರೆಹಳ್ಳಿ ಹೊಬ್ಬಲಿ ತೋಲನ ಮಿ ಸ್ವಾಡರಾ ಸಾಹೇಬರ ಕಾಫೀ ತೋಟದಲ್ಲಿರುವ ಗಣಪತಿ ವಿಗ್ರಹದ
ಪ್ರಭಾವಳಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು
ಸ್ವಸ್ತಿ ಚಂದ್ರೇವತ್ಥಿ ಮಗ ಮನೆ ಗಂಗಯ.

Note.

This short one-lined epigraph is carved above the Gaṇapati image on its *prabhāvali*. It gives the name of the stone-carver who made the image. No date is given, nor the king named. The characters are Kannada and seem to belong to the 14th century. The name of the stone-carver or engraver is given as Manne Gangaya, son of Chandralevatthi (probably a mistake for Chandralevabbe). The image of Gaṇapati has the usual crown and other ornaments and has four hands the right upper holding an elephant-goat, the left upper, a noose, the left lower the trunk of the elephant-face, and the right lower what looks like a fruit. There are also several stone images in the neighbourhood, viz., Bhairava, Nārāyaṇa, Sapta Mātrikas, Gaṇēśa with his consorts Siddhi and Buddhi, etc., all of which seem to indicate the existence of a Gaṇapati or Śiva temple in the neighbourhood at some early date.

KADUR DISTRICT.

KOPPA TALUK.

At the village Kigga in the hobli of Kigga, on a slab set up in the street opposite the Rishyaśringéśvara temple (Koppa Taluk 42 Revised).

Size 4' × 1-6".

Kannada language and characters.

ಕಿಗ್ಗದ ಹೋಬಳಿ ಕಿಗ್ಗದ ಗ್ರಾಮದ ಪುಷ್ಪಶೃಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಣ ಬೀದಿಯಲ್ಲಿ
ನಟ್ಟಿರುವ ಕಲ್ಲು ಪ್ರಮಾಣ 4' × 1-6".

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ
2. ಶಾಲಿವಾಹ ಶಕ ವರ್ಷ ೧೬೦೩ನೆಯದು
3. ಮೃತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೧೨
4. ಗುರುವಾರದಂದು
5. ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಮರಕಲು ಗ್ರಾಮ
- 6.
7. .
- 8.
9. . . . ಧರ್ಮವಾಗಿಯದಲ್ಲ
10. ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟ ಉತ್ತರವಾಗಿ
11. . . . ಸಹಿರಣ್ಣೊಡಕವಾಗಿ ಉ
12. . . . ಧರ್ಮವಮಾಡಿದೆ ಉ|| ಶ್ರೀ (ನಾಗರಾಕ್ಷರದಲ್ಲ)

Note.

This inscription is much worn out so that several lines are not clearly legible. It records the gift of some land in the village Marakalu as *sarvamānya* (free from imposts) for services to the god Mallikārjuna made on Thursday, the 12th lunar day of the dark half of Phālguna in the year Durmati, 1603rd year of the Śālivāhana era. The name of the donor is lost. Marakalu is the old name of the village Kigga. Mallikārjuna is the name of a linga recently set up in a part of the (Rishya-śringa) Kiggaśvara temple. It is said that it was removed from some temple which stood near the river Tungā to the east.

The date corresponds to Thursday, 23rd February, A. D. 1682.

At the village Kuḍunelli, a hamlet of Hālamuttūr in Hariharpur hobli. Copy of a copper plate in the possession of Gōpālākṛishṇabhāṣṭa.

Kannada language and characters.

ಕೊಪ್ಪ ತಾಲ್ಲೂಕು ಹರಿಹರಪುರದ ಹೋಬಳಿ ಹಾಲಮುತ್ತೂರು ಕಾಲುವಳಿ ಕುಡುನೆಲ್ಲಿ ಗ್ರಾಮದ
ಗೋಪಾಲಕೃಷ್ಣ ಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಳ ಪ್ರತಿ ಶಾಸನದ ನಕಲು.

ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೧ ೮೦ ಶ್ರೀಮತು ಕೆಳದಿ ಚೆನ್ನಮಾಜಿಯವರು ದೊಡ್ಡಚೆನ್ನಪ್ಪಯ್ಯಗೆ ಬರಬಿ ಕಳುಹಿದ ಪ್ರಯೋಜನ ದೆಕ್ಕರೆ ಕುಡುನೆಲ್ಲಿ ಚೆನ್ನಂಜನು ಹುಜುರು ಬಂದು ತನ್ನ ತಮ್ಮ ಕೃಷ್ಣರನು ದೆಕ್ಕರೆ ಶ್ರೀಮೆ ಹೊಸೂರ ನಾಡಪಾಲ ಮೂಡಲಬೈಲಗ್ರಾಮದಲ್ಲೂ ಪುಟ್ಟಗಲುಡನ ಬರಮ ಕಾಳಗಲುಡನ ಭೂಮಿವಳಿಗೆ ಚಲುವಾನು ಭೂಮಿಯನ್ನು ಮೂಲಕ್ಕೆ ಮಾಡಿಕೊಂಡು ಯದನ್ನು ಆ ಭೂಮಿಯನ್ನು ಕುಡುನೆಲ್ಲಿಯಲ್ಲಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿ ತಾನು ದೇವ ಸ್ಥಾನ ಕಟ್ಟಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಗಂಗಾಧರೇಶ್ವರ ದೇವರಿಗೆ ಉತಾರವ ಕೊಟ್ಟರೆ ಕ್ರಯವಕೊಟ್ಟನು | ಅಂತಿ ಸ್ವಾಸ್ಥ್ಯಪಾಲಿಸಿ ಕೊಳ್ಳದೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ ಯವನ ಕೈಯ ಕ್ರಯಗೆ ೫೦ ಪೃವತ್ತು ವರಹಾನ್ನು ಅರಮನಿಗೆ ತೆಗೆದುಕೊಂಡು ಅಗಲುಡನವಳಿಗೆಯವಮಾಡಿಕೊಂಡ ಮೂಲದ ಭೂಮಿಸ್ಥಳದ ಶೇನಭೋಗ ಬರಕೊಟ್ಟ ಪಟ್ಟಪ್ರಮಾಣ ಬೀಜವರಿ ಬಂ ೭ ಹೊಳೆವರಿದು ತೋಟ ಹಾಕಿದು ಸಹಾ ಬ ೧ ಉಳಿದು ಶುಭ ಬ ೬ಕ್ಕೆ ರೇಬೆಗೆ ೨ ತಾನು ತೆರುಗೆ ೧ ತೋಟದಿಂದ ಕಳದ ಗದ್ದೆ ರೇಬೆಯಲ್ಲೂ ಕಳದ ಗದ್ದೆ ಬ ೨ಕ್ಕೆ ಮರ ೧೦೦ಕ್ಕೆ ಗ ೧ ಅಂತೂ ಗ ೩||೧ ಮೂರುವರಹಾಂನ್ನು ಆರು ಹಣವಿಗೆ ವಿವರ ಸಿತ್ತಿನಿಂದ ಮೂರು ವರಗ ೩ ನಷ್ಟು ರುಧಿರೋದ್ದಾರಿ ಸಂವತ್ಸರದಲ್ಲೂ ನಿಲಿದ ನಷ್ಟದಿಂದ ಗ || ೧ ಉಭಯಂ ತೋಟಗದ್ದೆ ರೇಬೆ ಪ್ರಮಾಣ ಗ ೩||೧ ಪ್ರಾಕುನಷ್ಟದಿಂದ ಕೂಡಿದ್ದು ಗದ್ದೆ ರೇಬೆ ಬರಿಕ್ಕೆ ತೋಟಹಾಕಿದು ಮರ ೧೦೦ಕ್ಕೆ ಬ ೨ ನು ಶುಭ ಬ ೬ಕ್ಕೆ ಯಾಗ ಕೂಡಿದು ೧||೦ ಉಭಯಂಗ ೩||೨|| ಮೂರುವರಹಾಂನ್ನು ಯೇಳು ಹಣವಡ್ಡದ ಸ್ವಾಸ್ಥ್ಯಯಂನ್ನು ಯಾಗಂಗಾಧರೇಶ್ವರ ದೇವರ ದೇವತಾ ವೆಚ್ಚಕ್ಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಯಾಥೂಮಿಗೆ ವಾಮನ ಮುದ್ರಾಶಿರಾಸ್ಥಾಪಿತ ಮಾಡಿಸುವ ಬಗ್ಗೆ ಹುಜುರಿಂದ ಉಳಿದ ಶಿವನ ಕಳುಹಿದೇವೆ ಚಲುಗ್ರಾಮದವರ ಕರಕೊಂಡು ಗಡಿತಕ್ರಾರಬಾರದ ರೀತಿಯಲ್ಲಿ ಯವನ ಮುಂತ್ರಿಬುರೇಬೆಪ್ರಮಾಣ | ಭೂಮಿಗೆ ಶಿರಾ ಸ್ಥಾಪಿತವಮಾಡಿಕೊಟ್ಟು ಕಾಗದವ ಸೇನಧಾಗ ಕಡಿತಕ್ಕೆ ಬರಬಿ ತಿರುಗಾಯುವ ವಶಕ್ಕೆ ಕೊಡುವುದಾಗಿ || ಯಥಾ ಪ್ರತಿ ಶ್ರೀ

Note.

This purports to be a copy of a nīrūpa, the original of which is not found. It is written on palm leaves in Kannada characters of nearly 100 years ago.

The record registers the gift of some land of the annual revenue of 3 varahas, 7 haṇas and 1 adda in the village Mūḍalabail in Bellarasiṃ and Hoṣṭuraṇāḍapālu to one Chennanna of the village Bellare-Kuḍinelli after taking 50 varahas as the price of the land. This grant was made, free of taxes, as an offering to God Śiva for services in the temple of Gangādharaśvaradēvaru newly set up by the donee in the village Kuḍinelli, on the bank of the Tungabhadra river. The donor was Chennammāji, queen of Keladi (1671-1697) and the date given in the grant is Pramōdūta samvatsara, Mārga. ba. 1 (No Śaka year is given) and is equivalent to 6th December 1690 A. D. taking S' 1612 Pramōdūta as the year intended, it being the only cyclic year of the name Pramōdūta occurring in her reign.

Full details are given of the land granted, etc. The letter is addressed to Doḍḍa Chennappaya. It is also stated that Chennanna (probably the same as Doḍḍa Channappaya) went in person before the queen and made a representation that his younger brother Īśvara took some land (named Cheluvānu-bhūmi) as property (mūla) from Puṭṭagaṇḍa's (son?) Barama Kāḷagaṇḍa in the village Mūḍa-labail and that he wanted to give it away to the god Gangādharaśvara set up newly by him at Kuḍinelli and he would pay a fixed price for the land being made free of encumbrances. Thereupon the price amount of 50 varahas was taken from him and credited to the Palace and the necessary charter of gift was issued. The land granted consisted of wet lands and garden. Details are given of the sowing capacity of the lands and their income, etc. The queen is stated to have sent an officer named Śivaga from the palace with directions that he should make over the lands after setting up boundary stones bearing the effigy of Vāmana in the presence of the inhabitants of the four villages around so that no objection might arise in future. The village accountant (Shanbhog) was directed to copy the letter and return the original to the donee.

10

At the village Bāḷehalli in Bāḷehonnūr hobli, to the right of the inscription published as Koppa 6 in E. C. VI, within the enclosure of the Virabhadra temple.

Kannada characters and Sanskrit language.

ಬಾಳೆಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೆಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು. ಕೊಪ್ಪ
ತಾಲ್ಲೂಕು 6ನೇ ನಂಬರಿನ ಶಾಸನದ ಒಲಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ವೀರಭದ್ರೋಸ
2. ದಾಭದ್ರೋಫ
3. ದ್ರಾಣಾಂ ನಿ
4. ಜಮಂದಿರಂ
5. ದೊಲ್ಲುಧೂ
6. ಪಂ ಚರಂ ಜೀ
7. ಯಾತು ಗಣ
8. ಪಂ ಸರ್ವಸಿ
9. ದ್ವಿಧಃ

Transliteration.

1. Virabhadro sa-
2. dā bhadrō bha-
3. drāṇām ni-
4. ja-mandiram •

5. Bollu-bhā-
6. paṃ chiraṃ jī-
7. yātu gaṇa-
8. paṃ sarvva-si-
9. ddhidah

Translation.

May Vīrabhadra, who is always auspicious, and a true abode of all good things and conferrer of success in every undertaking, make Bollubhūpa, who is a general (*gaṇapa*, lit : lord of hosts) live prosperously for long.

Note.

This is a short inscription carved on a side of the slab bearing another inscription previously published. It consists of a stanza in Sanskrit added on after the previous inscription invoking blessings on Bollubhūpa (called also Bollarasa). The prayer is addressed to the god Vīrabhadra, the deity enshrined in a temple in the enclosure of which the inscription slab is set up. The word *gaṇapa* used as an epithet in praise of Bollubhūpa means a general. The word *gaṇa*, according to the Mahābhārata, denotes a division of army consisting of 27 elephants, 27 chariots, 81 horses and 135 foot-soldiers.

Bollubhūpa or Bollarasa was a general and a subordinate of Mādarasa who was a governor of the provinces Āraga, Sayiduguta and Konkaṇa under the Vijayanagar king Bukka I (1356-1377 A. D.). Bollarasa was an officer looking after customs under him, 'Bollarasānu Makkivanu māduṭṭiddalli' in lines 6 and 7 of Koppa 6. Here *makkivanu* is probably a mistake for *suṃkavanu*. He is spoken of as *kumāra* of Mādarasa. But elsewhere (M. A. R. 1929, p. 171) he is spoken of as a subordinate of Mādhavamantri (which is another name of Mādarasa) and the word *kumāra* probably indicates only the affection shown by Mādhavamantri to him (Thus Sōmadanḍēsa is spoken of as *priya-putra*, beloved son of king Narasimha III in E. C. III, T.-Narsipur Taluk, 97, line 21, but he was really the son of Hemmeya-danḍanātha as stated in line 25 of the same record).

No date is given in the record. But the inscription on the other side of the slab is dated 1368 A. D. and the present record also may be assigned to the same date.

11

At the same village Balehalli, on the back side of the slab containing the inscription published as No. 7 of Koppa Taluk, within the same Vīrabhadra temple enclosure.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಕೊಪ್ಪ ತಾಲ್ಲೂಕು 7 ನೆಯ ನಂಬರು ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

1. ನಿರಾಳದೇವನ	17. ರು ಗೆಯನಾಡವ
2. ಮಗ ಎರಡಿಯಂಕ	18. ರು ನಾಲ್ಕನೆಯ
3. ಯ ಮಹದೇವನ ಮ	19. ತಿಯನಾಡುಧೂಮಿಯ
4. ಗ ಹರಿಯಂಣ ಯಂತಿ	20. ನಾಡುವೀರೇಸ್ವರ ದೇ
5. ವರಿಬ್ಬರು ವೀರೇಸ್ವರದೇವ	21. ವರಿಗೆ ಅಮೃತಪಡಿಗೆ
6. ರ ನಾಳುವರು	22. ಅರಸಕೆಲಧೂಮಿಯ
7. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಲ ಕಲ್ಯಾ	23. ಕುಳವಕಡಿದು ಧೂ
8. ಣ ಶ್ರೀಮನ್ನಹಾ ಪ್ರಭು	24. ಮಿಡೆಂದ್ತನುಳ್ಳನಕ
9. ಗಳು ಪಾಲಳಿಗೆಯನಾಡಿಗೆ	25. ವರ ಬಿಟ್ಟದಮ್ಮಾ ಇ .
10. ಮುಖ್ಯರಪ್ಪ ? ಸಾತಮಂ	26. ದನುಅವಮನು
11. ಗಲದ ಹೆಬ್ಬಾರುವರು ಅ	27. ಅಳವಿದಡೆವಾಣ
12. ಡಮಳಿ ಕಾಳವೆಗ್ಗಡೆ ಹೊ	28. ರಾಸಿಯಲ ತಡಿಯ
13. ದಳದ . . . ಮನನಡೆ	29. ಲಕವಿಲೆಯ ಕೊ
14. ಯ	30. ಂದಕಮ್ಮದಲ್ಲೆ ಹೋ
15. ಬಾಳೆಯಹಳ	31. ಹರು
16. ನಾಳುವೆಗ್ಗಡೆಯ	

Note.

This record is engraved on the back side of a slab, on the front side of which is carved an epigraph (Koppa, 7) containing the gift of some land in Bāḷehalli for the god Virēśvara (Virabhadra) by Bommarasa, household officer (*maneya-adhikāri*) of Mallappa-voḍeyar, minister of Hariyappa Voḍeyar of Āraga, who was a son of Mārappa Voḍeyar, brother of Harihara I. It is dated in the year Nandana equivalent probably to 1412 A. D. (See p. 77, Translations of E. C. VI).

The present record is not dated nor does it contain the name of the reigning king. It seems to be a continuation of the previous record. It states that two persons named Eradiyankaya, son of Nirāḷadēva, and Hariyaṇṇa, son of Mahadēva, were entrusted with the administration of the temple of Virēśvara. Further certain persons seem to have given some land in Arasakere for the food offerings of the god Virēśvara. These donors are the mahāprabhu Sataṇangalada Hebbāruvar chief of Pālāḷigeyanāḍ (?), Kāḷaveggaḍe of Aḍamālī, Nagulaveggaḍe of Bāḷeyahalli, etc.

The usual imprecation that the violators of the charity will incur the sin of slaying cows at Vāraṇāsi is found at the end of the grant.

Owing to lacunae and poor engraving, several words cannot be clearly made out in this record.

12

MŪDAGERE TALUK.

At the village Angadi, in the Hobli of Gónibtd, on a viragal set up in front of the village entrance.

Size 6' × 2½'

Kannada language and characters.

ಮೂಡಗರೆ ತಾಲ್ಲೂಕು ಗೋಣಿಬೀಡು ಹೋಬಳಿ ಅಂಗಡಿಗ್ರಾಮದ ಊರು ಬಾಗಿಲ
ಮುಂದೆ ನಟ್ಟ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2½'

Iನೆಯ ಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಣ್ಣಿಳೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವಕು
2. ರಾಂಬರದ್ಯುಮಣಿ ಮಲಪರೋಕ್ಷಣ್ಣಾದ್ಯನಾಮಾವಳಿ ಸಮೇ
3. ತರಪ್ಪ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲಪೊಯ್ಯಳ ಬಿಟ್ಟಿದೇವ ತಳಕಾಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಹಂಯಿಟ್ಟಿಡೆ ಅದಿಯಮನಿರಾನ್ತು ಕಾದಿ ಅನೆಯನೊತ್ತಿ ಕಾದುತ್ತಿ
5. ಹಲ್ಲ ಬಿಟ್ಟಿದೇವ ಹೊಯ್ಯಳಸಾಹಣಿ ಬಾಸಯನ ಕಲೆದೊರೆಯೆಅನೆ
6. ಯಂಮಗುರ್ತಿ ಹರಿಯಿಸಿ ಕಾದಿಮೇರಾಳಿಪ್ಪರಕೊಂದು ಕಾ
7. ರಾಳಿಪ್ಪರ ನಿಜುದ. ಜೋಳವಾಳಿಯ ನೆಜಿದ ಬಾಸಿ ಸಬವರ್ಷ ರಂಫಿನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರ
8. ಮಾನ ಕ್ರಿಷ್ಣ ತ್ರಯೋದಸಿ ಸುಕ್ರವಾರದಂದು ತನ ಜೀವಿತವಂ
9. ಮು ? ಣ್ಣಜೀವಿತವಾಗಿ ನಿಲಿಸಿದ || ಆತನಸತಿ ಶ್ರೀವನಿತೆಗೆ ದರ
10. ಣಿಗೆ ವಾಗ್ಗೇವಿಗೆ ರುಗ್ಗಿಣಿಗೆ ರತಿರಂದೆಗೆ ನೀತಾದೇವಿಗೆ ಕೊನ್ನಿಗೆ ಸಾಹ
11. ಣಿಬಕ್ಕಬೆಯಮಿಲ್ಲಲ ಗುಣಕೆ ಮಡ್ವರ ಮುಂಜ್ಜೇ

IIIನೆಯ ಪಟ್ಟಿ

12. ಮಸಣೋಜಂ ಮಾಡಿದಂ ಕಲ್ಲಾ ಮಾದೆಯೋಜಬರೆದ ಸಾಸನವಾ ||

Note.

This is a viragal of the reign of the Hoysala king Vishnuvardhana. He is called here Tribhuvanamalla-Poysala Bittidēva after his overlord Tribhuvanamalla Vikramāditya VI (1076-1126). The titles given to Bittidēva are mahāmaṇḍalāśvara, lord of the excellent city of Dvārāvati, a sun to the firmament, that is, the Yādava race and conqueror of the Malapas. His fight with the Chōla general Adiyama in the attack on Talakāḍ is recorded here and it is stated that Adiyama fell on the enemy's elephants and fought. The Hoysala general Bittidēva Hoysala Sāhaṇi is next named and a warrior named Bāsaya is said to have fought valiantly under his

orders, faithful to the salt he had eaten (jôlavâliyam nerada) and killing many foot-soldiers and mounted soldiers, fell in the battle and died. His wife Bikkabe who is described as an equal of Lakshmi, Earth, Sarasvati, Rukmini, Rati, Rambha, Sitâdêvi and Kunti, seems to have followed him as "Sati" but the passage is not clear on this point. One Masañôja is said to have set up the stone and Mâdeyôja stated to have written or engraved the inscription.

The date of the death of Bâsaya, the hero of this record, is given as S'1039, Hêmalambi sam. Mâr. ba. 13 Friday which corresponds to Friday, 23rd November 1117 A.D.

There are a few lacunæ in lines 2, 6, 9 and 12. The sculptures on the stones depict a fight on horseback and elephants and the fall of a warrior in battle and his transfer first to Svarga and then to Kailâsa.

The siege of Talakâd and the defeat of the Chôla general Adiyama by the king Vishnuvardhana are referred to in several inscriptions of the period. Cp. E. C. III, Malvalli 31 of § 1039.

The present inscription has been noticed in E. C. VI. as Mudgere Taluk Inscription No. 14. (See p. 244 of the Kannada texts). But beyond the Saka year nothing more had been deciphered previously. It was lying buried in the earth but has been cleared and fully deciphered now.

13

At the village Uggehalli in the hobli of Gôñibîd, on a stone lying in the *holagêri* (quarters of the Âdikarnâṭakas.)

Size 4' × 3'

Kannada language and characters.

ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು ಗೋಣಬೀಡು ಹೋಬಳಿ ಉಗ್ಗಿಹಳ್ಳಿ ಗ್ರಾಮದ ಹೊಲಗೇರಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಛಾಪಿ.

ಪ್ರಮಾಣ 4' × 3'

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ತಳಕಾಡು ಗೋಣ್ಣು ಧುಜಬಳವೀರ
2. ಬರ್ಲಾಳ ದೇವರು ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ ದ್ವೈಪುಗಿಯಮುಟ
3. ಕೆ ನಿಗುಂದದ ಮಹಾಜನಂ ಬಿಟ್ಟದ ಧೂಮಿ. . ಕೆಯ
4. ಬಿಟ್ಟರು ಈವಸಂವತ್ಸರದ ಪುಷ್ಯದ ಸು ೧೦|| ಇ
5. ದರ್ಮವ ಕಡಿಸುವರು ವರಣವನಿಯಲಿ ಬ್ರಾಹ್ಮಣರ ಕ
6. ವಿಲೆಯಕೊನ್ನ ಪಾಪವ ಹೋಹನು ದರ್ಮವ ನಡಪುವಾಗು
7. ಕೊಟ್ಟಪ
8. ಇ . ಕನಿಯಾಚರಿ ಮಾಡಿದ ಕಣ್ಣರಣಿ

Note.

This inscription belongs to the reign of the Hoysala king Viraballāḍeśvara. The titles applied to him are conqueror of Talakāḍu, and possessed of strong arms (bhuja-bala).

The present record registers the gift of a plot of land to the temple of Īśvara in the village Ugaḷi (same as the present Uggehalli) by the mahājanas of Nirgunda. Nirgunda or Nirgundanāḍ is a district around the village Nirgunda, situated in the present Hosadurga Taluk, Chitaldrug District. (For Nirgundanāḍ see E. C. V. Arsikere 17 of S'1061).

The inscription is not dated in any era but merely gives the cyclic year, month and tithi, Yuva sam. Pushya śu. 10. From the nature of the characters and the title applied to the king Ballāḷa, the record seems to belong to the reign of Ballāḷa II and the cyclic year Yuva occurs only once in his reign, viz., 1215 A.D. Taking this year the date corresponds to 1st January 1216. The engraver of the grant is called Kaniyāśhāri. The usual imprecation against the violators of the grant is found in lines 5 and 6 after which there are lacunæ due to the characters being quite worn out and thus having become illegible.

14

At Kaḷasa, in the hobli of Kaḷasa, in the temple of Kaḷasēśvara, an inscription engraved on the back side of the slab bearing the epigraph No. 39 of Mūḍagere Taluk.

Kannada language and characters.

ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು ಕಳಸೆ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರು 39ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಮೆಗಲೆಅನೆಮೊಫೆಯ ಚೋರಿ ಹೆಗಡೆಯ ಮಗ ಕೋಜಯ
2. ಕೈಯಲ್ಲೂ ನಾಲುಮಾಣಿಕೊಂಡ ಭೂಮಿ ಅನೆ ಮೊಫೆಯ ಭೂ
3. ಮಿಯೊಳಗೆ ನಡುದೈಲಲೂ ಕಾರ ಗಡ್ಡೆ ೧ ಕಂ ಬೀಜವರಿಸ ೨|| ಅದಹ
4. ಕೆಳಗಣ ಗಾಣ ೧ ಕಂಸ | ೦ ಉಭಯಂಸ ೨||| ೦ಕ್ಕೆ ಗಡಿಸ ೧೬ ||
5. ಒಪ್ಪಗು ಅಗಡಿಸಹ ? ಬೀಜವರಿಸ ೧| ೦ಕ್ಕೆ ಗಡಿಸ ೨ ||| ೦ಉಭ
6. ಯಗಡಿಸ ೨೦ | ೦ ಯಾಗಡಿಯನೂ ಅ ಭೂಮಿಗೆ ಸ
7. ಳ್ಲವ ಹಿತ್ತಿಲು ಮನೆ ನೆಲ ಹೊಲ ಸಹವಾಗಿ ಗಂಡಿಗೆ ಮೂಲ ಹೆಂ
8. ಣಿಗೆ ಕಂನ್ಯಾಧಾನವಾಗಿ ಗ್ರಾಮನಾಡುಹಲರು ನೆರೆಯವರು ಮುಂ
9. ದಿಟ್ಟು ಯಾ ಭೂಮಿಯುಸಿಧಾಯವನೂ ಯೆಂದೆಂದೂ ಅ ಕೋ
10. ಜ ತಾನೆ ತೆತ್ತು ಬಹೆನೆಂದು ವಹಿಸಿಕೊಂಡು ಧಾರೆಯನೆಹದು
11. ಕೊಟ್ಟನು ಯಾಗಡಿಯದ್ದಕ್ಕೆ ಹಣಗುಗೆ ವರುಶಕ್ಕೆ ಧಮಪೂಜೆಗೇನ
12. ಲುವಗೆ ೧|| ೨೧ಕ್ಕೆಯಾಕಲ್ಲ ಒಳಪೆಯಲೂ ಬರದದ್ದಸ ೭ ನುಳ
13. ದುಗೆ ೧-ರ್ ೧|| ಕೆ ಉತ್ತು ಕಾರಗೋಡಗಡಿಯ ಮೇಲೆ ರ್ ೧ ನುಳದು
14. ಗ ೧ರ್ || ಕಾರ್ತಿಕ ಶುಭ ೧೧ ದಿನ ದೇವಿ ಬಿಜಯಂ ಮಾಡಿದಾಗ ರಂ
15. ಗ ಪೂಜೆಗೆ ರ್ ೨ರೂಶೋ ಸ್ವರ್ಗಕ್ಕೆ ರ್ ೬|| ಅಂತುಗ ೨ ಯಶಂ ರುಶೋಸ್ವರ್ಗಕ್ಕೆಹೊ
16. ಸ ಉರ ನಾಗಣ ಹೆಗ್ಗಡೆ ಬೀಜ ಹೊಂನ ತೆಗದುಕೊಂಡು ತಂವಾಮೂಲ

17. ದ ಮೇಲೆ ಕುಳಕ್ಕೆ ಬರಿಸಿಕೊಟ್ಟ ಧೂಮಿ ಮರಕಿ ಗೋಡಲೂಕಾರಗದ್ದೆ
18. ಹಾಳೆ ೨ ಕ್ಕಂ ಬೀಜವರಿಸ ೨ || ೦ ನಡುವಣ ಗದ್ದೆ ೧ ಕಂ ಸ ೧ || ೦
19. ಆ ಮೇಲಣ ಗಂಣ ೧ ಕ್ಕಂ ಸೆ || ೦ ಅಂತು ಸರೂಪ ೪ ಕಂ ಬೀಜವರಿ ಸ
20. ಸಳ || ೦ ಯಾ ಧೂಮಿಯ ಮೇಲೆ ವರುಶ ೧ ಕಂ ನಡಸಿ ಬಹುದು ಹ
21. ಹಣಗುತ್ತಗೆ ರ್ ೭ || ಯಾಧಮ್ಮಗಲೊಳಗೆ ಧನುಪೊಜೆ ೩ ೧ ಕಂ ದೇವರಮಾ
22. ಣ ಸಂಕಯ ನಡನೂದು ದಿನ ೧೫ ಗಂಗಾದೇವಿ ಕಳಸ್ಸನಡಸುವದಿನ
23. ೧೫ ಕಾರ್ತಿಕ ಪೂಜೆಯನೂ ಕಳಸ್ಸನ ಅಳಯ ಚೆನ್ನು ನಡಸುವನು
24. ಯಾ ಧಮ್ಮಗಕ್ಕೆ ಆಳುವಿದವರು ವಾರಣಾಸಿಯಲೂ ಸಾವಿರ ಗೊವವಧಿ
25. ಸ್ತ ಪಾತಕಕೆ ಹೋಹರು ತಮ್ಮ ಮಾತೃಗಮನವ ಮಾಡಿದ ಪಾತಕ
26. ಕೆ ಹೋಹರು || ದಾನಪಾಲನಯೋಮ್ಮೈ ದಾನಾ ಶ್ರೇಯೋನು
27. ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾ ಪೋತ್ತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ ||

Note.

This is engraved on the back of the stone containing inscription No. 39 of Mûdagere Taluk published in the Epigraphia Carnatica Vol. VI and is a sort of continuation of the above record. The previous inscription refers to some grant of lands made by Sûrappa-Sênabôva for the god Kaḷasanātha during the reign of Kṛishṇarāya at Vijayanagar and Immadi-Bhairarasa-Oḍeyar at Kaḷasa in 1516 A. D. The present record gives further details of the grant made by the said Sûrappa-Sênabôva :—

A plot of land called Kâragadde in the village Ânemoghe bringing an annual income in paddy of 20½ salages was sold by the donor to one Kôja, son of Chôkt-hegade and the said Kôjâ agreed in the presence of neighbours (nereyavaru) that for the full possession of the said plot of land with houses, backyards, open grounds, cultivated fields, etc., within it, he would pay *siddhâya* (fixed rent) to the extent of 20½ salages of paddy every year. For this *gaḍibhatta* (rent in paddy), a corresponding money rent (*hana-guttage*) was to be paid every year and out of this, expenses of certain festivals were to be defrayed :—

For the Dhanus-sankramana festival 1 gadyâṇa, ½ hana and 31 pies. After making certain deductions from this for sundry payments mentioned in the other side of the inscription slab the net amount available for the above festival would be 1 gadyâṇa and ½ hana. On the 11th day of the bright half of Kârtika, on the occasion of the visit of the goddess (dêvi bijayam mâḍidâga) 3 hanas would be spent for decorations (*ranga-pûje*) and 6½ hanas would be devoted for *vrushôtsarga* (dedication of a bull for the temple and leaving it to roam free). Altogether 2 gadyâṇas would be paid every year for the festivals from the income of the land in Ânemoghe.

For the supply of bulls for the *vrushôtsarga* ceremony, Nâgaṇaheggade of the village Hosavûr had taken the *bîja-honnu* (capital amount) and set apart 4 plots of land of the sowing capacity of 4½ salages (of paddy) and the lands had been let

out for an annual rent of 7½ haṇas and this amount would be expended for the purpose mentioned before.

The management of the special services during the festivals specified before was to be entrusted to the following persons :—

The Dhanurmāsa festival would be looked after by Dēvaramāṇi Sankaya : for 15 days and by Gangādevikaḷasava for 15 days. The festival in the month Kārtika would be managed by Chennu, son-in-law (aḷiya) of Kaḷasava.

The usual imprecation occurs at the end of the grant. In lines 7 and 8 while describing the incidental rights connected with the land in the village Ānemoghe sold to the person named Kōja we find the phrase *gaṇḍige mūla heṇṇige kanyā-dānavāgi* meaning the right of a male to succeed to the property through the gift of a girl. This indicates that the custom of the property descending through female children was in vogue in the neighbourhood of Kaḷasa.

No date is given in the grant. The date given in the inscription on the other side of the slab, viz., S' 1438 Dhātu-samvatsara-Dvitiya Śrāvaṇa śu 13 Ravivāra corresponding to Sunday 10th August 1516 A.D. is also the date of the present grant.

15

At the same village Kaḷasa, in the Kaḷasēśvara temple, on the backside of the slab containing inscription No. 40 of Mūḍagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರ್ 40ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲರುವುದು.

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
3. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರುಷ ೧೪೬೯ನೆ ಸಂದುವ
4. ಶರಮಾನ ಪ್ಲವಂಗಸಂವತ್ಸರದ ಮಯಶಾಖ ಬ ೧೦ ಚಂದ್ರವಾರದಲ್ಲೂ ಶ್ರೀ
5. ಮತ್ತು ಶ್ರೀಮಂತ್ರಿ ಹರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪ
6. ಸದಶಿವಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೈಲುತಿಹಲ ಕೆರವಸೆಯಚಂದಲ
7. ದೇವಿಯರಕುಮಾರರು ಅರಿರಾಯಕಂಡರದಾವಳಿ ಶ್ರೀ ವಿರಪಾಂ
8. ಡೈಪವೋಡೆಯರು ಪುಟ್ಟದಕೆಗೆ ಪುಟ್ಟದಮೇರೆ ರಾಜ್ಯವನಾಳುವಾಗ ತುಳುರಾ
9. ಜ್ಯೋತೀಗೆ ವರುಶ ೧೦ ತುತಪ್ಪದೆ ಆ ಮನೆ ಆ ಹೊಲಗಳು ನಡೆ
10. ಪುತ್ತಿದಾಲು ನಮಗೆ ಕಳಸನಾಥ ಕುಲಸ್ವಾಮಿನಂಪುಹೆಸರಲ್ಲೂ ಎಂಟು
11. ದಿನಕೊಂದು ಆ ಮನೆ ಆ ಹೊಲ ನಡೆಯದೇಕೆಂದು ಸಾವಿರಗ್ರಾಮಮು : ವರುಪ್ರ
12. ಭೂಗಲಮುಂದಿಟ್ಟು ಶ್ರೀ ಕಳಸನಾಥದೇವರಿಗೆ ಮಾಡಿದ ಧರ್ಮನಿತ್ಯರುದ್ರ
13. ಜಪ ಸೋಮವಾರದಲ್ಲೂ ಪಂಚಾಮೃತ ಅಭಿಷೇಕನಯವೇದ್ಯ ರಂಗಪೂಜೆದೀಪಾ
14. ರಶ್ಮಿ : ರುದ್ರಪೂಜೆ ಭಕ್ತಕೆ ಕೊಟ್ಟಗ್ರಾಮ ಸೋಮವಾರಕೆ ನಿಡವರೆ ಗ್ರಾಮದಲ್ಲು
15. ದ್ವಲ ಬ ೧೬೦ ಕಲುಗೋಡಲು ಬ ೧೧೦

16. ಉಭಯಂ ಬಿ ೨೭೦ಕೆ ಹೊಂಪುತ್ತುಱ್ಲುಗ ೨೭ರಲ
17. ಗ ||| ತುಪ್ಪನೆಯಿವೇದ್ಯಕೆ ಕರುಾಯಕೆ
18. ದೆಲ್ಲ
19. ಯೆಂಜ್ವಿಗಂ

Note.

This inscription records a gift made by some one during the reign of Vira-Pāṇḍyapa Voḍeyar, son of Chandaladēvi of Kerevase over the kingdom (of Kaḷasa-Kārkaḷa) both above and below the Western Ghats for certain festivities to be conducted in the temple of Kaḷasanātha at Kaḷasa. It is dated S' 1469 Plavanga sam. Vaiśākha ba. 10 Chandravāra which is equivalent to May 14, 1547 A.D., a Saturday. Probably the figure 10 is a mistake for 12 and then the date coincides with May 16, 1549, Monday. The king of Vijayanagar at the time named Sadāśivarāya is mentioned as the overlord of the Kaḷasa-Kārkaḷa chief. •

The name of the donor is not given. Perhaps the king himself was the donor of the gift recorded. The inscription registers the gift of dry lands to the extent of 160 *khaṇḍugas* in the village Niḍavale (?) and of 110 *khaṇḍugas* in the village Kalugôḍ, altogether 270 *khaṇḍugas* with an income of 27 *varâhas* to defray the expenses of services for the god Kaḷasanātha at Kaḷasa on every Monday, consisting of bathing with the five ingredients (*pañcāmṛita*, viz., milk, curds, ghee, honey and sugar), offering of food, *ranga-pūje* (worshipping with flowers in the temple hall), illuminations, Rudrapūje (worship of the God Rudra with certain *mantras*), and *chhatra* (feeding of Brahmans). This charity was placed before the Thousand Villages and Three Prabhus for approval. The object in making this charity is stated to be that in the kingdom of Tulu there was peace and prosperity continuously for the previous 10 years and that Kaḷasanātha being the donor's family god, the grant was made for services to the said god in the name of the donor with the object of having similar good fortune in the homes and fields.

16

At the same place, on the backside of the slab bearing inscription No. 41 of Mûḍagere Taluk.

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Kannada language and characters.

ಮಾಡುಗೆರೆತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 41ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಯೀಧರ್ಮಕ್ಕೆ ಹೊಕುಳಿಯಚಿಂತನುವಿನ ಮಕ್ಕಳು
2. ಹೊನ್ನಾಗಿ ಮಾಡಿದ ಮೇಲುಹಿತ್ತಲಗೆ ಕಟದಾಸಿದಾಯ
3. ದಾಯಾದ್ಯಕಳಸವುಗನಹಗುತ್ತಗೆ ಮೇಜರು ೧೩ ಬ್ರಾಂ

4. ಕೃಣೋಜನಕೆ ಬಡಿಸುವರೆ ಸುರೆ ಮೂಡ ೨ ಸೇವಗೆಯ
5. ಪಾಯ್ಕೆ ಬೆಲ್ಲ ಮೂಡ ೬ಕ್ಕೆ ರವೆನನ್ನಿಗೆ ಯೆದುರುಗೊ
6. ದು ಕಾರಕ್ಕೆ ಮಲೆಯಿಂದ ಸುರೆ ಮೂಡ ೧ ರವೆ ನ ೧||೦
7. ಹಂದಿ ಗುಂಡಿಯ ಮಲೆಯಿಂದ ಸುರೆ ಮೂಡ ೧
8. ಅಲ್ಲ ರವೆನ ೧||೦ ಯಿಷ್ಟನು ಕೊಡಿಸಿ ಬಹೆಲು.

Note.

On the other side of the slab we find an inscription recording a grant by the Kalasa-Kârakala chief Immaḍi Bairarasa Oḍeyar in Ś 1438 (1516 A.D.) of certain lands for the repairs of the Kalasanātha temple at Kalasa, etc.

The present record registers that in connection with the above charities the donor agreed to provide every year a certain quantity of pepper (13 measures), and sugar to the extent of 3 *mūḍes* for serving at the time of meals for Brahmans, jaggery to the extent of 6 *mūḍes* for sweetening the *pāyasa* of *śevage*, (vermicelli); and 3 *saliges* of *rave* (milled wheat). Of these the pepper was to be obtained from the fixed rent (*siddhāya*) imposed on the sons of a person named Chennu for the back-yard newly enclosed by them and also the *guttage* (rent) payable by Dāyādya Kalasappa. One *mūḍe* of sugar was to be obtained from the income of the forest named Kârakai-male and another *mūḍe* of sugar and 1½ *saliges* of *rave* from the income of the forest named Handigunḍiya-male.

The record may belong to the same date, *viz.*, 1516 A.D. and the same king Immaḍi Bairarasa Oḍeyar as the inscription on the other side. Yedarugōḍu and Handigunḍi are villages near Kalasa.

17

At the same place, on the backside of the slab bearing inscription No. 49 of Mūḍagere Taluk

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 49ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕೃಗಡಿಧನ ೨೦||೨ ಹಾನೆ
2. ಧನ ೩೧||೨ಕ್ಕೆ ಯ ಧೂಮಿಯ . . .
3. ೧||೨ ನೂಕಳದು ಮಧಮ್ಮಕ್ಕೆ ನ ೩೦ನೂ . . .
4. ಉ ಯಧೂಮಿಯ ಹಾ
5. ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಯಧಮ್ಮಕ್ಕೆ ನಡಸಿಕೊಂಡು ಬಹಿರಿ
6. ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಬರಹ|| ಆ ಸೋವಣಗಳ ಕಣ
7. ಯಕಳಗಣ ಮಾಹಿಕೊಂಡ ಧೂಮಿಮೇರೆ ನಡಸುವ ಧಮ್ಮಪ್ಪ
8. ತಿ ಸೋಮವಾರಕ್ಕೆ ಅಕ್ಕಿಸಿದ್ದೆ ೧ ಪ್ರತಿ ಪ್ರದೋಶ ದಿನಕ್ಕೆ ಅಕ್ಕಿಸಿದ್ದೆ

9. ಉಭಯಂ ಶ್ರೀ ಕಳಶನಾಥ ದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಆಚಂದ್ರಾ
10. ಕರ್ವಾಗಿ ಅನೋವಂಜಿಗಳ ಮಕ್ಕಳು ಮಕ್ಕಳು ತಿರಾಂತರವಾಗಿ ನಡು
11. ಬಹ ಅಕಿನದೆ ೨

Note.

This is a very fragmentary inscription. Several letters at the ends of lines 1-4 are quite worn out and lost. On the other face of the inscription stone is found an inscription (Mūdagere No. 49) which is also fragmentary and records the grant of some money (7 varāhas, 5 haṇas) to one Harattama-hebārvar in order that he might in return provide paddy for the daily food offerings in the temple of the god Kaḷaśanātha. No date nor the name of the donor is contained therein.

The present record relates to the purchase of some paddy land below a tank by one Sōvaṇṇa who agreed to give to the produce 30 salages of paddy every year for the food offerings to the god Kaḷaśanātha at the rate of 1 sidde of rice every Monday and 1 sidde of rice on the day of *pradōsha*. The descendants of Sōvaṇṇa were also bound to continue to provide the same quantity of paddy every year.

18

At the same place (Kaḷaśanātha temple at Kaḷasa), on the back of the slab containing inscription No. 50 of Mūdagere Taluk.

.Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 50ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|-------------------------------------|---------------------------------------|
| 1. ಅನೋವಂಜಿಗಳ ದೇವಿಯ ಮಾನೆಯ . . | 9. ಪ್ರಾಕೂಮಾದಿದ ಧರ್ಮ ಆಚಂದ್ರಾರ್ಕ |
| 2. ಯಂತ್ರದಿ [ವ] ಸರಂಗಪೂಜೆಯ ನಿಕ್ಕಸುವರು | 10. ವಗಿ ಮದಿದಧರ್ಮ ಅಮೃತಪದಿಗೆ ಪ್ರ |
| 3. ಮುತ್ತುಯದೆಯರೂ ಉಂಬ ಧರ್ಮ ಆಚಂದ್ರಾ | 11. ತಿ ದಿನ ಗಕ್ಕಂನಿ ಗ ಒಂದುನಿದ ಅಕ್ಕಿ |
| 4. ಕರ್ವಾಗಿ ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರುವರ | 12. ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರ್ವಕ್ಕೂ ಮುಂ |
| 5. ಮುಂದಿಟ್ಟುಕೊಟ್ಟ ಬೀಜ ಹೊನ್ನು | 13. ದಿಟ್ಟು ತಿರಿಮಕ್ಕಿಯ ಮನೆಯ ಹೆಬಾ |
| 6. ಹಿಂಗಳ ಸಂವಧರದ ಮಾಘಶುಭ ೧೦ ಉ | 14. ರ್ವರ ಮುಂದಿಟ್ಟು ಬದನಿಕೊಟ್ಟ ಸ್ಥಳದ ಧೂ |
| 7. ಶ್ರೀಮತು ಕಳಶನಾಥ ದೇವರಿಗೆ ಮಾರದ ಕ | 15. ವಿಲತೇರ ಉಂಬಳಿಯ ಮೂಲದ ಸುಳಿಮಾ |
| 8. ೪ ಉಂಬಳಿಗಳಪತ್ತಿಯ ಮದವಳಿಗೆ | 16. ನಿಯ ನಡುವಣ . . |

Note.

This record is engraved on the back side of the inscription-slab containing Mūdagere Taluk No. 50. That inscription is dated S'1416 or 1494 A.D. and was issued during the reign of Immaḍi Narasingarāya at Vijayanagar and Bairarasa Oḍeyar in Kaḷasa-Kārkaḷa kingdom and records a grant of money which was

invested in land from the income of which a Brahman was to be fed during Rudra-pûje in the temple of Kaḷaśanātha. The donor is named Sôvaṇṇa, son of Hariyaṇṇa.

The present record consists of two grants, the first consisting of 5 lines followed by some empty space below which is carved the second inscription of 11 lines. A few letters at the end of line 1 are indistinct.

The first grant records the payment of some money as *bijahonnu* (capital) by Sôvaṇṇa from the income of which the service of *rangapûje* (special worship conducted in a hall or pavilion belonging to the temple) during some festival for 3 days connected with the goddess (Pārvatī called Sarvāṅga-sundari) in the Kaḷaśanāthēśvara temple and also the expenses of feeding some *muttaideyaru* (married women who are not widows). The money was paid in the presence of the *grāma-hebbāruva* (chiefs of Brahmans in the village). The amount of money paid by Sôvaṇṇa and the details of expenditure to be incurred are not found in the grant. Probably it was intended to incorporate this below line 5 but for some reason or other some space was left blank. No date is given for this grant.

The second grant is dated Pingaḷa sam. Māgha śu 10 but no Śaka year is found. Taking the year Pingaḷa nearest to the year found in the inscription on the other side (S'1416 Pramādicha), the date corresponds to 2nd February 1498 A.D. It records the gift of some lands (the details of which are not very clear in lines 15-16) made by a woman whose name is not given and who was the wife of Māḷadakaḷi-umbaḷi Gaṇapati for the service of offering food to the god Kaḷaśanātha at the rate of 1 *side* per day. This grant which existed previously was now probably made permanent. The grant is said to have been made in the presence of the *hebbārvakkaḷu* (chiefs of Brahmans) of the village and also the *hebbāruva* of Hiriyamakkiya Manaki.

19

At the same place, on the back side of the slab containing Inscription No. 57 of Mûḍagere Taluk.

Kannada language and characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸದ ಪ್ರಿಂಟ್ ನಂಬರು 57ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಗೋವಿಂದ
2. ಧ್ವಜರ ಮಕ್ಕಳು ಯಶಸ್ವರಥ [ಪ್ಪ]
3. [ರು] ಚೃಂಜಂಗರ ಮಕ್ಕಳು ಮಂಗುಳಿಧ್ವಜ
4. ರು| ಯಶಸ್ವರಧ್ವಜರ ಮಗ ನಾರಣಧ್ವಜರು| ನಾ
5. ಗೋಧ್ವಜರ ಮಕ್ಕಳು ಯಶಸ್ವರಧ್ವಜರು| ವಾ

6. ಮನ ದೇವಂಗಳ ಮಕ್ಕಳು ದಾವೋದರದೇವರು|
7. ಅನ್ನುಜನ ೪ಕ್ಕಂ ಪ್ರಿತ್ತಿ ೧ ಹೊಂಗಳವಕ್ಕಲು ಕ್ಕ
8. ಮವಂತೆಂದರೆ|| ತಿಪ್ಪಣ್ಣಗಳ ಮಕ್ಕಳು ಶಂಕರ
9. ನಾರಣಧಟ್ಟರು . . ನಾರಣದೇವಂಗಳ
10. . ಮಕ್ಕಳು ಯೀಶ್ವರಧಟ್ಟರು ಮಾಧವಧಟ್ಟರು
11. . . ಗೋವಿಂದಧಟ್ಟರು ಆಗ್ರಾಮದ ಪ್ರಿತ್ತಿ ೧೩ ಅನು
12. ದೇವರ ಪ್ರಿತ್ತಿ ೫ ಬ್ರಾಂಹ್ಮರಿಗೆ ಪ್ರಿ ರ ಉಧಯಂ ಪ್ರಿ
13. ಶ್ರಿ ೧೩ ಕೊಟ್ಟ ಕ್ಷೇತ್ರದೇವರ ದೇವದಾನದ ಗ ೨
14. ಬ್ರಹ್ಮಪುರಿಗೆ ವಗ ೩೪ ಮೂಗೋಡಹರವರಿ ೧ ಕ್ಕಂ
15. ಗ ೧೪ ಕಳತೋಡಹರವರಿ ೧ ಕ್ಕಂ ಗ ೧೨ ತನುವೀಡಹ
16. ರವರಿ ೧ ಕಂ ಗ ೬ ವಹಿರೇಶ್ವರದ ಹರವರಿ ೧ ಕ್ಕಂ ಗ ೬ ಅನ್ನುಹ
17. ರವರಿ ೪ ಕ್ಕಂ ಗ ೩೪ ಅನ್ನುಗೆ ೬೪ ಎಪತ್ತನಾಲ್ಕು ಹೊಂನು ಸ್ವಾ
18. ಸ್ತೆಗೆ ಅಗಾಮಿನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಸಿಧಸಾ
19. ಧೈ ಅಪ್ಪಭೋಗ ಅಧಿಕ್ರಯ ದಾನಪರಿವರ್ತನ ತೇಜಸಾಂ
20. ಮೈ ಏನುಳ್ಳದೂ ಅವಿತ್ತಿಗೆ ನಲುಪುದು ಯೀಮ
21. ಯ್ಯಾದೆಲು ದೇವರ ಅಭಿವೇಕ ಮಂತ್ರಾಕ್ಷತೆಯ
22. ನೂ ಮಾಡಿಕೊಂಡು ಸುಖದಲು ಯುಹಂತಾಗೆ ಆ ವಿ
23. ರುಪಂಣ ಪೊಡೆಯರು ಕೊಟ್ಟ ಶಿರಾಶಾಸನ ಯೀ
24. ಧರ್ಮವನು ಅವನಾನೊಬ್ಬನು ಪಾಲ್ಗದವನು ಆತಂ
25. ಗೆ ಯೀಫಲ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ನ್ನು
26. ಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀಯೋಧವದ್ಧಿಃ ಸ
27. ವಾರ್ನೇತಾ ನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ನ್ಯೋಯೋ
28. ಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ದಾನಪಾಲ
29. ನಯೋರ್ಮಧ್ಯ ದಾನಾಶ್ರೇಯೋನು ಪಾಲನ್ಯ
- ಪಾಲನಂ ದಾನಾತ್ಮರ್ಗ
30. ಮವಾಶ್ವೋತಿ ಪಾಲನಾದುಚ್ಚುತಂಪದಂ|| ಆ
31. ವನೊಬ್ಬನೂ ಯೀಧರ್ಮವನೂ ಅಳಿದವನು ಅಳಿ
32. ದೋನು|| ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸು
33. ಂಧರಾ ಪೃಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾ
34. ಯತೇ ಶ್ರಿಮಿಃ ಯೀಧರ್ಮವನೂ ಅಳಿದಡೆ ಆಯ್ತು
35. ಬ್ರಾಹ್ಮರನೂ ಆಯ್ತು ಕವರಿನೂ ಕಾಶಿಯಲಃ ಕಳ ?
36. ಸ್ತ ವಾಡೆಯಲೂ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹದು
37. ಯಂತಪ್ಪದಕ್ಕೆ ಆ ವೇದಗಿರಿ ವಿರುಪಂಣ
38. ಪೊಡೆರ ಸುಹಸ್ತದ ಪೊಪ್ಪ ಮಾದರಸರ ಬರಹ

Note.

This is a continuation of inscription No. 57, Mûdagere Taluk engraved on the other side. That inscription was issued about 1370 A.D. by Virupanna Voḍeyar called also Vêdagiri Virupanna Voḍeyar, son of Bukka I and records the gift of 13

vṛittis of land to the Brahmans of the Brahmapuri. (Brahman settlement) of the God Kaḷaśanātha at Kaḷaśa in order that they might conduct the anointing, prayers and other ceremonies, etc., in the temple.

The present record continues the list of vṛittidars. Four Brahmans named below were to have 1 vṛitti each :—Gōvindabhaṭṭa's son Īśvarabhaṭṭa, Chikkanna's son Mangulibhaṭṭa, Īśvarabhaṭṭa's son Nāraṇabhaṭṭa, Nāgōbhaṭṭa's son Īśvarabhaṭṭa and Vāmanadēva's son Dāmōdaradēva. All together 13 vṛittis were given, 5 to gods and 8 to Brahmans. The income of the 13 vṛittis was 74 hons or varahas. The income of lands belonging to Brahmapuri was 34 hons, that of the temple lands given for the worship of Kshêtradēvaru was 2 hons, that of lands in the hamlet Kaḷatōḍa-haravari was 12 hons, that of Tanuvṛṭṭa-haravari was 6 hons, all together the income of the lands of the 13 vṛittis was 74 hons.

These vṛittis are said to have been given with all the rights of possession and of sale, exchange, mortgage, etc., to the Brahmans of Kaḷaśa for taking part in bathing the god, offering prayers, etc., in connection with temple services. The donor is named Virupaṇṇa-Voḍeyar and his signature occurs at the end as Vêdagiri Virupaṇṇa Voḍer. The writer of the grant is named Mādarasa.

The usual imprecatory stanzas are found at the end of the grant. The violators of the grant are said to incur the sin of killing 5 Brahmans and 5 tawny cows in Kāśi and Kaḷastavâde (Kaḷasa).

Virupaṇṇa Voḍeyar of this record was a son of king Bukka I of Vijayanagar. His rule over Âraga and the neighbouring districts is referred to in various inscriptions from 1362 to 1380 (E. C. VI, Koppa 19, 30 ; E. C. VIII Tirthahalli 16, 20, 37, 114, 116, 125 and 167). He is variously styled Udayagiri Virupaṇṇa Voḍeyar (Tirthahalli 125), Yadugiri Virupaṇṇa Râya (Koppa 30) and Vêdagiri Virupa Râya (Tirthahalli 16). He is said to have made a grant to the Kaḷasanātha temple at Kaḷasa in 1370 (Mudagere 52). His queen Manjâdēvi is referred to in a record to have taken *svargga* by force united with her husband, i.e., to have become a *sati* (Tirthahalli 16). Mādarasa of the present record is the same as Mādhavamantri. He is spoken of as governing Âraga subject to Virupaṇṇa Voḍeyar in 1369 (E. C. VI, Koppa 6).

At the same place, on the back side of the slab containing
Inscription Number 58 of the Mûdagere Taluk.

Kannaḍa Language and Characters.

ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂ. 58ನೆಯ ಶಾಸನದ
ಹಿಂಭಾಗದಲ್ಲ ಬರೆದಿರುವುದು.

- | | |
|--------------------------------|----------------------------------|
| 1. ಕೃಷ್ಣನವ ಧರ್ಮ ತುಡಿಲಂ 1 ತೃ | 18. ಮೃಗಮೊ ಚಂದ್ರ ಸೂರ್ಯರು ಉಳ್ಳ |
| 2. ತೃದಬ್ರಾಹ್ಮರು ೧೨೦೦ ನಿತ್ಯ | 19. ನೃಬರ ಕಳಸದ ಮಹಾಜಾನಂ ಗ |
| 3. ಪಡಿಅರೆ ಹಾನೆ ೩ ದೇವರ | 20. ಈ ನಡಸಿ ಬರುವರು ಏಳು ಮ |
| 4. ನಂದಾದೀವಿಗೆ ೧ ಆಗ್ರಹಾರದಿಂ | 21. ರೆಯನಾಡರೂ ಪಾಲಿಸಿ ಬರು |
| 5. ಮಾಗಲಂ ದೇವರ ಅಮ್ರ | 22. ವರು ಯೇಧರ್ಮಕ್ಕೆ ಆವನಾ |
| 6. ತಪಡಿ ಅರೆಹಾನೆ ೩ ನಂದಾದೀವಿ | 23. ನೊಬ್ಬನೂ ಅಳುವಿದವನೂ ವಾ |
| 7. ಗೆಗೆ ಮತ್ತು ದೀಪಮಾಗಲಂ ಬ್ರಾ | 24. ರಣಾನಿಯ ತಡಿಯಲು ಮಾತ್ರ |
| 8. ಂಡ್ಕರ ಸತ್ರ ಅಮೃತಪಡಿ ನಂದಾ | 25. ವಿಧ್ಯು ನಿಷ್ಠು ಪಥೆಯ ಮಾಡಿದವನು |
| 6. ದೀಪಕ್ಕಂಗ ೫ ಆಕರ್ಷದ ಆಗ್ರ | 26. ವಾರಣಾನಿಯ ತಡಿಯಲು ಸಾ |
| 10. ಹಾರದಿಂ ಪಾತ್ರ ಭೋಗಕ್ಕೆ ಗ ೭ ಆ | 27. ಸಿರಕವಿರೆಯ ಕೊಂದವನು ಸಾವಿ |
| 11. ದೇವರ ಪಂಚ ಪುರ್ಣದ ದೀಪ್ತಿಗೆ | 28. ರ ಪಾತ್ರ ಬ್ರಾಹ್ಮರ ಕೊಂದವನು |
| 12. ಪಂಚವಾದ್ಯದವರಿಗೆ | 29. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇ |
| 13. . . . ಮಾದೇವಿಗೆ ನೃಪೇಂದ್ರ | 30. ತವನುಂಧರ ಪಕ್ಷಿಪ್ಪೆರುಶ |
| 14. ನಂದಾ ದೀವಿಗೆ ಗ ೭ ಆಕ | 31. ಸಹಸ್ರಾಣಿ ಪ್ರಪ್ತಾಯಾಂ ಜಾಯ |
| 15. ಧ್ವ ನಾಥ ದೇವರ ದೇವಾಲಯದ | 32. ತೆ ಕ್ರಿಮಿ \|\| ಕರ್ಷನಾಥನ ಕ್ರಿಪೆ |
| 16. ಜನ ಉಧರಕ್ಕೆ ವರುಸಂಪ್ರತಿ | 33. ಕರ್ಷನಾಥನೆ ಶರಣು |
| 17. ಯಲು ನಡವುದು ಗ ೨೦ ಇದ | |

Note.

This is a continuation of the inscription Mūḍagere 58 engraved on the other side. That inscription records the gift of an income of 170 varahas for services in the temple of Kaḷasanātha made by one mahāpradhāna (the name is lost) under the rule of Āragada Hariyappa Voḍeyar son of Mangarāja, another name for Mārappa, brother of Harihara I, to whom royal titles are applied in the record (See E. C. VI, Intr. P. 22 : also M.A.R. 1929, P. 167).

The present epigraph is a continuation of the above inscription and gives details of the expenditure incurred for temple services.

For feeding Brahmans 12 in number every day 3 *arehānes* (a measure) of rice are to be spent and one perpetual lamp should be offered to the god and 3 *arehānes* of rice are to be given as food offering to the god. These items cost 5 *gadyāṇas* per year. For the dancing girls of Kaḷasa-agrahāra 7 *gadyāṇas* are to be spent, for the illuminations during the five *parvas* of the god (*viz.*, Full moon day, New Moon day, Sankramana day, bahuḷa-aṣṭamī, and bahuḷa chaturdaśī).....*gadyāṇas*, for the band of the five musical sounds.....*gadyāṇas*; for the food offerings and perpetual lamp of Mādēvi 6 *gadyāṇas* are to be devoted; for the maintenance of temple servants of the god Kaḷasanātha are to be spent 20 *gadyāṇas*.

* The charity was to be maintained perpetually by the mahâjanas of Kalasa and *Ēlumaleyanâdar*, the people of the Seven Male-districts. The usual imprecations follow next. The grant concludes with the statement that the charity is to be under the protection of the god Kalasanâtha.

21

At the same temple of Kalasêśvara in the village Kalasa, on a slab standing near the previous inscription slabs

Size 3' × 2'

Kannada language and characters.

ಅದೇ ಕಳಸಗ್ರಾಮದ ಕಳಸನಾಥ ದೇವರ ಗುಡಿಯಲ್ಲಿ ಹಿಂದಿನ ಶಾಸನಗಳ ಪಕ್ಕದಲ್ಲಿ
ನಿಂತಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' × 2'

(ಮುಂಭಾಗ)

1. ನಮಸ್ತುಂಗ ಶರಶ್ಚುಂಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
3. ಧರ್ಮಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಮಜಯಾ
4. ಧ್ಯುಮಯ ಶಕವರಾಜ ಗೃಹಗನೆಯ ನಿದ್ಧಾರ್ಥ ಸಂ
5. ತ್ವರದ ಪುಷ್ಕಶು ೩ ಬುಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
6. ಧಿ ರಾಜ ರಾಜ ಪರಪೋಷ್ಯರ ಶ್ರೀ ವೀರ ಪ್ರತಾಪ ದೇವರಾಜ
7. ಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೈಯುಗುತಿಹ ಕಾಲ
8. ದಲ ಕಳಸದ ಶ್ರೀಮತು ಅರಿಯ ಗಂಡರ ದಾವಣ
9. ವೀರಪಾಂಡ್ಯ ದೇವರಸ ಒಡೆಯರು ಸುಖರಾಜ್ಯಂಗೈ
10. ಪುತಿಹಲ್ಲ ಅರಸ ಹೆಗಡೆಯ ಮೊಮ್ಮಗ ಬೈರ
11. ಪನು ಶ್ರೀ ಕಳಸನಾಥ ದೇವರಿಗೆ ದಿನಚರಿಯದಲು ನಡ
12. ವ ಹಾಗೆ ಮಾಡಿದ ಅಮೃತ ಪಡಿಗೆ ಅಕ್ಕಿನಿ ೧ ಯ
13. ಸಿದೆ ಅಕ್ಕಿಗೆ ಆಗಾಮಿ ಮಾಡಿಕೊಟ್ಟ ಸ್ತಳದ ವಿವರ
14. ಬಯರಪ ಹೆಗ್ಗಡೆಯ ಶಂಕು ಬೈರಪ ಹೆಗ್ಗಡೆ
15. ಗೆ ಸಲುವ ದಾನಮೂಲದ ಕೊಲದಡಿಯ ? ಹ
16. ಗಡೆಯ ಮಲಣ ಗುಂಮನ ಕಾರಗದೆ ಮೂಟು ಮೂಡೆ
17. ಯನು ಅಟು ಹೊಂನಿಗೆ ಕ್ರಯವಾಗಿ ಕೊಂಡು ಶ್ರೀ ಕಳ
18. ಸನಾಥ ದೇವರಲು ನಾವರ ಗ್ರಾಮ ಮೂವರು ಪ್ರಭುಗ
19. ಈ ಸಿಂಗ ರಿಸ್ತರು ? ಮುಂತಾಗಿ ಮಾಡಿ ಆ[ಗ] ದೆಯನು ಧಾರೆ
20. ಯ ನೆಹಿಸಿಕೊಂಡು ಆಗದೆ ಮೇಲೆ ಯವೊಂದು ಸಿದೆ ಆ
21. ಗೆ ಕೊಟು ಬಹ ಸಾಗೆ ಮಾಡಿದ ಭತ್ತ ಮೂಡೆ ೧೫ ಯ ಹ
22. ದಿನೈದು ಮೂಡೆ ಭತ್ತವನೂ ಆಗದೆ ಮೇಲೆ ಪ್ರತಿವರು
23. ಪ ೧ಕ್ಕೆ ನಡೆಸಿ ಬಹಹಾಗೆ ಕೊಟು ಆ[ಗ] ದೆಯನು ಬೈ

24. ರಪ ಹಗ್ಗಡೆ ದೇವರಿಗೆ ಉ ಮಾಡಿದನಾಗಿ ಯಥ
 25. ತ್ರಮನು ಕಳಶನಾಥ ಶ್ರೀ ದೇವರಿಗೆ ಕೊಟ್ಟು ಬ
 (ಹಿಂದಾಗ.)
 26. ಹನೇಂದು ದೈರಪ ಹೆ
 27. ಗ್ಗಡೆ ಪೊಡಂಬಟ್ಟು ಬರಸಿದ ಶಿರಾ
 28. ಶಾಶನ ಯಥರ್ಮವನು ನಡೆಸಿ ಬಹಾ
 29. ಉರ್ವರೆಯ [ಪ್ರ] ಧುಗಳು [ಬು] ಧಿವಂ [ತ] ರಾಯೇಧ [ರ್ಮ]
 30. [ವ] ಆರೊಬರು ಆಳುತ್ತಿತ್ತಿಂದವರು ವಾ [ರ]
 31. ಣಾಸಿಯಲೂ ಸಾಸಿರ ಕವಿರೆಯನು [ಕೊಂ]
 32. ದ ದೊಳೆತ ಸಾವಿರ ಮಂದಿ ಬ್ರಾಹ್ಮರನು ಕೊ [ಂ]
 33. ದ ಫಲದಲೂ ಹೋಹರು ದಾನಪಾಲ [ನ]
 34. ಯೋರ್ಮಧೈದಾನಾ ತ್ಸೇಯೋನು ಪಾಲನಂ
 35. ದಾನಾ ತ್ಸೇರ್ಗ ಮವಾಪ್ಪೋ ಪಾಲನಾದ ಜ್ಯುತಂಪ
 36. ದಂ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription is a record of a gift of land made for the offering of rice for the god Kaḷasêṣvara at Kaḷasa.

It begins with the usual verse in praise of Śambhu and is issued during the reign of Vira-Pratāpa Dēvarāja-mahārāja viz., Dēvarāja II at Vijayanagar and the rule over Kaḷasa-Kārkaḷa kingdom of the chief Vira Paṇḍyadēvarasa Oḍeyar possessed of the title arirāja-gaṇḍara-dāvaṇi (a cattle rope for the powerful hostile kings). The date is given as S' 1361 Siddhārthi sam. Pushya śu. 3 Bu. and is equivalent to Wednesday 9th December 1439. This date falls within the reign of Dēvarāja II (1419-1446) and Vira Paṇḍyadēvarasa (C. 1440. See E.C. VI, Mūḍagere 42).

The purport of the grant is that one Bairappa called also Bairapa-heggaḍe, grandson of Arasa-heggaḍe purchased a paddy land of the sowing capacity of 3 *mūḍes* for the price of 6 *hons* and received it with pouring of water in the presence of god Kaḷasanāthadēvaru and (the chief residents of) the thousand villages and the three *Prabhus* and the representatives of Śringēri matt. (The word used is *Singari-staru* and the meaning of it is far from certain.) The land was dedicated to the god Kaḷasanātha and from its produce 15 *mūḍes* of paddy were to be made over to the god in order to provide 1 *side* (of rice) each day for food offerings. Bairapa-heggaḍe agreed to give the said amount of paddy every year to the god and got this stone charter executed to that effect.

The land made over for the above purpose is stated to have belonged to Bairapa-heggaḍe, younger brother of Bairapa-heggaḍe and called the Kāragaḍe of Koḷḷaḍiyeheggaḍe's (son?) Malana Gumma and acquired by him originally through gift (*dānamūla*). But the meaning of these lines 14-16 containing these details is far from clear.

The usual imprecations, *etc.*, are found at the end of the grant. The word *buddhivantaru* is commonly used in the inscriptions of this area in the sense of the wise men of a village or the advisers of the rulers (See M.A.R. 1932 P. 205.) The phrase *Sāviragrāma Mūvaru-prabhugaḷu* is also found in E. C. VI, Mūdagere 41, 56, 60, *etc.* The presence of the heads of matts in connection with charities is also found in inscriptions (E.C. VI, Mūdagere, 62 *etc.*).

22

At the same temple of *Kaḷasanāthēśvara* at *Kaḷasa*, labels above the figures of devotees inscribed in front of the entrance of the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಚೌಕಟ್ಟಿನ ಮುಂದೆ ಇರುವ ಛತ್ತರ ವಿಗ್ರಹಗಳ ತಲೆಯಮೇಲ್ಗಡೆ ಕೆತ್ತಿರುವುದು.

ಯಿಕೇರಿ ಕೆಂಚನ ಅಳಿಯ ಕರಿಯನ ನಮಸ್ಕಾರ.

ಬೆಗೂರ ಗೊಲ್ಲಬಾವೈಯಾ ನಮಸ್ಕಾರ.

ಗಲಗೆ ಬೋವಿಲಂಗೈಯನ ನಮಸ್ಕಾರ.

Note.

The names of certain devotees who made obeisance to the god *Kaḷasēśvara* and had their names inscribed within the temple precincts dedicated to the said god are found here: *Kariya*, son-in-law of *Ikēri Keñcha*; *Golla Bāvaiya* of *Bēgūr*; *Bōvi Lingaiya* of *Galige*.

The characters belong to the end of the 18th or the beginning of the 19th century.

23

In the enclosure of the same temple of *Kaḷasanātha* at *Kaḷasa*, on the metal covering of the *garuḍagamba* facing the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸದ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ
ಗರುಡ ಗಂಬದ ತಾಮ್ರದ ತಗಡಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ

1. ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೮೨೦ನೆಯ ಹೇವಿಳಂಬಿ ನಾಮಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ
2. ಬಳ ಮಂಗಳ ವಾರಕ್ಕೆ ಸರಿಯಾದ 1897ನೆಯ ಯಯ್ಯುವಿ ಯವ್ರೆಯ ತಾ
3. ರಿಕು ೨೦ರಲ್ಲೂ ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜಾರಾಜಾ ಸಾಹೇಬ್ ಬಾಹದೂರದ
4. ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ, ವಡೆಯರ ಕುಮಾರರು ಕೃಷ್ಣರಾಜ ವಡೆಯರ
5. ವರು ದಯಮಾಡಿ ಮಂಜೂರು ಮಾಡಿರುವ ಕಳಶದ ಶ್ರೀ ಕಲಶೇ
6. ಶ್ವರ ಸಾಧಿಮೀಯ.ವರಾ ದೇವಸ್ಥಾನದ ಧ್ವಜಸ್ತಂಭದ ಪ್ರತಿಷ್ಠೆಯಂ
7. ನು ಯೀದಿವ್ವ ಆಗ್ನಾ ಧಾರಕನಾದ ಸ್ತಳದ ಶ್ಯಾನದೊಗನೊ !
8. ನೀಲವೈಯನವರ ಮಗ ಮಂಜುಷ್ಠಿಯನೊ ಯಾಜಮಾನ್ಯ ಧಾ
9. ವವಂನು ವಕಿಶ ಕೊಂಡು ಪೈದೀಕವಾದ ಪ್ರತಿಷ್ಠೆ ತಾಂತ್ರಿಕತನವಂನು
10. ರುದ್ರವಾದದ ಪುಟ್ಟರಾಮ ಬೋಯ್ಯರ ಮಗ ರಾಮಬೋಯ್ಯನು ಕೂಡಿ

11. ಯದಿವ್ವ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿರುತ್ತಾರೆ. ಮುಖವು ಅಡಿ ೪೬
12. ಯಂಚು ೭ ಬುಡದಲಿ ಸಮಚ್ಛೇದಕಾ ಅಡಿ ೧ ಯಂಚು ೧
13. ತುದಿಯಂಚು ೯ ಯದಕ್ಕೆ ಮಟ್ಟವು ಕೋಲು ೧೭ ಅಂಗು
14. ರಾ ೨೧ ಬುಡದ ಸಮಚ್ಛೇದಕಾ ಅಂಗುರಾ ೧೦ ತುದ ಅಂಗ
15. ೮ ೭ ಯದಿತ್ತಿಹೆಯು ಯಸ್ತಿ ೧೮೯೭ನೇ

Note.

This records the setting up of the flag-staff of the above temple of Kalasêśvara at Kalasâ by the village accountant of Kalasâ named Manjapaiya, son of Nilapaiya with the help of Râmajôyisa, son of Puttarâmajôyisa, of the village Rudrapâda on Tuesday, 4th lunar day of the dark half of Jyêshthâ in Ś 1820 Hêvilambi corresponding to 20th April 1897, the work having been sanctioned graciously by the Maharâja Râja Sâheb Bahadur Kîrishnarâja Vadeyar, son of Śrî Châmarâjêndra Vadeyar, king of Mysore. The measurements of the flag-staff are next given: 46 feet and 7 inches, total length: 1 foot and 1 inch square at the bottom: 9 inches square at the top: or 17 *ko*! (sticks of certain length) and 21 *angulas* long, 10 *angulas* square below and 7 *angulas* at the top.

24

ŚRINGÊRI JÂGÎR.

At the village Śringêri, in the hobli of Śringêri, on a slab lying in the mukhamanṭapa of the Pârśvanâtha-basti.

Size 2' × 1'-6"

Kannada language and characters.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಶೃಂಗೇರಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಮುಖಮಂಟಪದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2' × 1'-6"

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂ
2. ಧನಂ ಜೀಯಾತ್ಮೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಸಾಸನಂ ಜಿನ ಸಾಶನಂ
3. ಸ್ವಸ್ತಿ ಶ್ರೀ[ಮ]ತು ಶಕವರುಷಂಗಳು ೧೦೭೧ನೇ ಪ್ರಮೋದೂ
4. ತ ಸಂವತ್ಸರದ ವಯನಾಖ ಮಾಸದ ಶುದ್ಧ ಸಪ್ತಮಿ
5. ಸ ದಂದು ಶ್ರೀ ಕಾಣೂಗ್ಗಣ ಮೂಲಸಂಘ
6. ಪುಸ್ತಕಗಚ್ಛಿದ ಹರಿಯು
7. ಮಂಗಲ

Note.

This inscription is very faintly carved, and the letters are not easily legible. It begins with the usual stanza in praise of the Jina-âsana and gives the date Ś

1071 Pramôdûta sam. Vaisâkha sù. 7 which corresponds to 5th April 1150. The name of the class or sect of the Jainas to which the donor belonged is next given as Kânûr-gaṇa, Mûla-saṅgha and Pustaka-gachchha. Nothing more can be made out of the rest except the letters Hariya and Mangala.

The inscription together with the existence of the Jaina basti in Śringêri shows that though the place is to-day the citadel of the Brahman orthodoxy as represented by the Śankarâchârya Matt at Śringêri, Jainism had considerable influence there in the first half of the 12th century.

25

In the Matt at Śringêri, copy of an inscription of Harihara II
dated Ś 1316 found in a Kaṭita

Kannada language and characters.

ಶೃಂಗೇರಿಯ ಮಠದಲ್ಲಿರುವ ಕಡಿತಗಳಲ್ಲಿ ನಿಕೃದ ಶಕ ೧೩೧೬ನೆಯ ವರ್ಷದ
ಕೈಲಗರೆ ಗ್ರಾಮದ ಸಾಧನ ಪ್ರತಿ.

ಬಿಳುಕಾರದ ಪೈಕಿ ಕೈಲಗರೆ ಗ್ರಾಮದ ಸಾಧನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿ ಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ
ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ ಜರುತ್ಯನಾದಿಸಿದನೋ ಶ್ರೀಮಾನ್ ಸ್ವಚ್ಛಂದ ಸೂಕರಾ ಯ
ಸ್ವದ್ಧಂಷ್ಟ್ರ ಮೃಣಾಲೇನ ದದ್ರೇಯಾತವ ಪಂಕಜೆ | ವಿದ್ಯಾತೀರ್ಥೇಶಪಾದಾಬ್ಜ ಪೂಜನಾದ ಬುಕ್ಕಧೂಪತೇಃ ಅನೀದ್ಧರಿಹರೋ
ರಾಜಾ ಕ್ಷೀರಾಬ್ಧೇರಿವ ಚಂದ್ರಮಾ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬಿವರುಶ ೧೩೧೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಭಾವ
ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ ಯುಗುರುವಾರದಲ್ಲಿ ಶ್ರೀ ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ವೈದಿಕ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾ
ಪಕ ವಿರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನಾರಾಯಣ ವಾಜಪೇಯಿಯಾಚಿಗಳಿಗೆ ನರಹರಿ ಸೋಮ
ಯಾಚಿಗಳಿಗೂ ವಾಸಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಸಹ ಕೊಟ್ಟ ದಾನ ಶಾಸನದ ಕ್ರಮ ವೆಂತೆಂದರೆ ಶ್ರೀಮತ್ಪರಮ
ಹಂಸ ಪರಿ ವ್ರಾಜ ಕಾಚಾರ್ಯರ್ಮ ಪದ ವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮುನಿಯ ಮಾಧ್ಯಷ್ಟಾಂಗ ಯೋಗನಿರತ
ರಾದ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಶ್ರೀ ಪಾದಗಳ ಸನ್ನಿಧಿಯಲ್ಲಿ ನಮ್ಮ ಹೆಸರಲು ಚತುರ್ವೇದ ಧಾಪ್ಯಗಳ ಪ್ರವರ್ತಿಸುವ ಸಂಬಂಧ ಭಾರದ್ವಾಜ
ಗೋತ್ರದ ನಾರಾಯಣ ವಾಜಪೇಯಿಯಾಚಿಗಳಿಗೆ ಗ ೬೯ ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನರಸುಂಹ ಸೋಮಯಾಚಿಗಳಿಗೆ ಗ ೫೯
ಹ ೧ ವಾಶಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಗ ೫೯ ಹ ೧ ಅಂತು ಜ ೩ ಕೈ ಗ ೧೦೭ ೨ ಬಾರಕೂರು ರಾಜ್ಯದ
ನಾಲ್ಪತ್ತು ನಾಡವಳಗಣ ನಾಯಕರಪಾಲಗೆ ೧ವ ಭತ್ತವ ಇಕ್ಕಿ ೩೨೦೦ ಕಾಟಿ ಗ ೧೦೦ ಗಡಿಯ ಕೇರಿ ೧೦ ಮುಖ್ಯ ೭೯೫ಕ್ಕೆ
ಕಾಟಿ ಗ ೨೬೫ ಮೆರಾಯದಿಂದ ಕಾಟಿ ಗ ೧ ೩ ಅಂತು ಕಾಟಿ ಗ ೪೭೦ಕೆ ಈ ಹರವಿಯರಡನ್ನು ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಪುರ ಆಗ್ರ
ಹಾರದಿಂದ ೪೦೦ ಆಗ್ರಹಾರ ಮಾಡಿ ಆ ಹರವಿ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಶಿಮಾವಿವರ ಮೂಡಲು ಕೊನ್ನ ಪಾಲಲ್ಲಿ ಕೋಟೀಶ್ವರ ದೇವರ
ದೇವಸ್ಥದಿಂದ ಪಡವಳ್ಳು ಮೂರು ಮಂದರ ಅಗಳಿನಿಂದ ಮೂಡಲ್ವು ತೆಂಕಲ್ವು ವಯಕಾರತೂರ ಚಚಿಮಗುತ್ತಿಯವರಂ ಬಡಗಲ್ವು ಹಂವ
ಹೊಳೆಯುಂದಂತೆಂಕಲ್ವು ಯಂತೀ ಚತುಃ ಶೀಮೆ ವಳಗುಳ್ಳ ನಿಧಿ ಜಲಪಾಪಾಣ ಅಕ್ಷಣೀಲಗಾಮಿನಿದ್ಧ ಸಾಧ್ಯಂಗಳಂಬ ಅಷ್ಟ ಭೋಗ
ತೇಜಸ್ವಾಮ್ಯವನ್ನು ಹಿಂನ ಸಹವಾಗಿ ಪಂಪಾ ಕ್ಷೇತ್ರದ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾ
ಪೂರ್ವಕವಾಗಿ ಸರ್ವಾನು ಗ್ತವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕನಾಯಕಗಳಾಗಿ ಯೋಮೂವರು ವಿದ್ಯಾಂಸರಿಗೆ ಕೊಟ್ಟವಾಗಿ ಈ
ಹರವಿ ಕ್ಷೇತ್ರ ಐವರು ಬಹ ನಾಲ್ಕು ಜನ ಕಂಚುಕಾರ್ತೆ ಅಮ್ಮನವರ ಆಳು ಬಾಳು ಹೊಯೆಂದು ಕಟ್ಟುಪಡಿದ ಮೂರೆ ಕಂಠ
ಅನಾದಿಯಾಗಿ ನಡದು ಬಹ ಕಟಲು ಕೆರೆ ದಾರಿ ಮಾನು ಮರಡುವರು ಯೇನುಪುಳ್ಳದ್ದನ್ನು ಸ್ವಾಮ್ಯವನ್ನು ಗಂಡಿಗೆ ಮೂಲ
ಹಣ್ಣಿಗೆ ಕಂಠ್ಯಾ ದಾನವಾಗಿ ಸುಬದಿಂ ಭೋಗಿಸುವಂತಾಗಿ ನಾರಾಯಣ ವಾಜಪೇಯಿಯಾಚಿಗಳು ನರಹರಿ ಸೋಮಯಾಚಿ
ಗಳಿಗೂ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಬರೆಕೊಟ್ಟ ತಾಮ್ರ ಶಾಸನ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಪ್ತವರು
ಶುಕುಸ್ತಾನ ಎಂಬ ಗ್ರಂಥ ಬರೆದು ಹೇಳಿದ ಪ್ರಕಾರ ಹರಿಹರ ಮಹಾರಾಜನು ಹಸ್ತ ಸಾಕ್ಷರಾನು ಯೆಂದು ಬರೆದ ತಾಮ್ರಶಾಸ
ನದ ಪ್ರತಿ.

Note.

(Kailigere grant.)

This and the succeeding numbers were found written in *kaḍita* books, palm-leaf manuscripts or paper manuscripts. They all purport to be copies of inscriptions on stone or copper. The writing in these is about 100 or 150 years old and it is difficult to say at present on what originals they were based and how far the originals themselves were genuine and reliable. However, as they refer to known kings and the dates given for the kings correspond to those found from other records the present copies of inscriptions are published here especially as it is very probable that the Matt authorities caused them to be copied from records then existing in the Matt.

The Śringēri Matt has several *kaḍita* books. A *kaḍita* is composed of cloth covered with a composition of charcoal and gum and written on with a piece of pot-stone.

The present record registers the grant of some lands under the orders of Harihara II, king of Vijayanagar to certain Brahmans named Nârāyaṇa-vâjapēyi, Narahari-Sômayâji and Pâṇḍuraṅgadikshita in the presence of Vidyâranya-śrîpâda. The object of the grant has been stated to be to reward the above Brahmans for having brought out commentaries on the four Vedas in the name of the king. (*namma hesaralu chaturvêdabhâshyagaḷa pravartisuva sambandha*). The word *pravartisuva* means to set in motion or action, to carry on, to perform as a business, etc. (see P. 1046, Kittel's Kannada-English Dictionary). It is difficult to determine what part the three scholars named above took in the composition of the commentaries on the four Vedas attributed to Sâyaṇa-âchârya. Whether they helped him in interpreting certain difficult passages of the Vedas or whether they helped him in procuring certain manuscripts or previous commentaries on the Vedas or whether they actually edited certain parts of the commentaries, it is not easy to say now. No part of the present commentaries in the name of Sâyaṇa gives the names of the three scholars above as authors or collaborators, nor does Sâyaṇa anywhere acknowledge their help.

The inscription after the usual salutation to Gaṇēśa and Boar, characteristic of early Vijayanagar records, has a stanza praising king Harihara (II) as a moon to the milky ocean Bukka-bhûpati. The latter is described as the worshipper of the lotus feet of Vidyâtîrthēśa. That Bukka was greatly influenced by the sage Vidyâtîrtha, who was the head of the Śringēri Matt and the guru of Bhâratîrtha, Mâdhava and Sâyaṇa is attested by several inscriptions (E.C.IV, Yedatore, 46; E.C.V. Chennarayapatna 256, etc.) Vidyâtîrtha is spoken of as the god Mahēśvara in a verse in his praise occurring at the commencement of several parts of Sâyaṇa's Vedic commentaries.

* This verse and the names of the three scholars named above also occur in another inscription called the Inam Office copper plate grant of Śringeri, dated S' 1308 (M. A. R. 1908, P. 14). There also they are spoken of as the *pravartakas* of the commentary on the four Vedas and patronised by Harihara II for their work in the presence of Vidyāraṇya.

Harihara II is praised in our present record not only as *rājādhirāja* and *rājaparaméśvara* but also as *vaidikamārga-pratishṭhāpaka*, establisher of the path of the Vedas, as by this time, the commentaries on the Vedas by Śāyaṇāchārya were completed under the king's patronage.

Of the donees, Nārāyaṇa-vāḷapēyayāji is also referred to in an inscription (Śringeri 23) as having been granted the village Agasanahalli. Nārāyaṇa Vāḷapēyayāji and Naraharidīkshita of Bhāradvāja-gōtra are said to have received some *vrittis* of land under the orders of Harihara II in a copper plate grant, dated Ś 1300 (E.C.V. Chennarayapatna 256)—along with Śrīmān Śāyaṇāchārya. It is also stated in M.A.R. 1916, P. 58, that the descendants of the three scholars received special honours at the Śringēri Maṭha and were the owners of the first, second and third houses at Śringēri town.

The grant of land to the three scholars is stated to have been made in the presence of Vidyāraṇya-śrīpāda in the name of the king. The epithets applied to Vidyāraṇya are *paramahansa-parivrājakāchārya*, *pada-vākya-prauṇa-pārāvāra-pārīṇa*, *yama-niyamādyasṭānga-yōga-nirata* and nothing is said of his political work. The date of the grant is given as Ś 1316, Bhāva sam. Phāl. śu. 10 Gu. Ś 1316, is Bhāva and Phāl. śu. 10. of this year coincides with Monday 1st March 1395 A.D. and not with Thursday as stated in the grant. Moreover the date 1395 is too late for Vidyāraṇya who died in 1386 A. D. according to the Śringēri Matt copper śāsana (M.A.R. 1933, P. 144). It is difficult to surmise whether the date is wrongly copied in the *kaḍita* from the original copper plate or whether the original itself is of doubtful authenticity.

Regarding the lands granted to the donees there is some confusion in the wording of the grant as found in the *kaḍita*. Two *haravaris* (or areas of land) of the annual revenue of 478 *kāṭi gadyāṇas* seem to have been granted to the scholars. Of these the direct income of the lands of Nārāyaṇa-vāḷapēyayāji was 69 *gadyāṇas* every year, Naraharisōmayāji got 59 *gadyāṇas* and one *haṇa* from land and Pāṇḍu-rangadīkshita 59 *gadyāṇas* and one *haṇa* altogether 187 *gadyāṇas* and two *haṇas*. In addition some income seems to have been realised from the paddy produced by the *nāyakas* of the Forty *nāḍs* bringing 265 *gadyāṇas* and *mēl-āya* (extra income). The *agrahāra* newly created for these scholars was adjacent to, and a continuation of, Vidyāraṇyapura. The boundaries of the lands are given thus: to the east of the lands of Kōṭéśvara-dēvaru in Kornapālu, to the east of Mūrumāndara-agālu (ditch around a fort), north up to Chachamagutti

belonging to Vayikârattûr, and south of the flowing river (Tungâ). All the rights of property in these lands together with wells, tanks, roads and trees were to be enjoyed by the donees. The property was to descend from father to son or daughter at her marriage. To this effect a copper plate with the signature of the king was granted to the donees in the presence of the god Virûpāksha and with pouring of water and gift of gold.

The usual imprecation against the violators of the grant is found at the end.

The name of the agrahâra newly created is not given but it is apparently the same as the present Kailigere as that name occurs at the commencement of the grant.

There are several errors in the orthography of both this and the succeeding copies of grants which sometimes make the meaning very difficult to follow.

26

Copy of the Vinâyakadêvar grant of Harihara II, dated 'S1325 written in a palm-leaf book in the same Srîngêri Matt.

Kannada language and characters.

ಅದೇ ಶೃಂಗೇರಿ ಮಠದಲ್ಲಿ ತಾಳೆಯಗರಿಯ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ಹರಿಹರರಾಯನ ವಿನಾಯಕ ದೇವರ ಶಾಸನ ಪ್ರತಿ.

ವಿನಾಯಕ ದೇವರ ಶಾಸನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯದ್ವೈಧಯ ಶಕ ವ ೧೩೨೫ನೆಯ ಚಿತ್ರ ಧಾನು ಸಂ|| ವಯಶಾಖ ಬ ೧ ಮಂಗಳವಾರದಲ್ಲೂ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ | ಶ್ರೀ ನರಸಿಂಹ ಧಾರತಿ ಪೊಡರು ಸಿಂಗೇರಿಯಲ್ಲಿ ಸುಖಮೋಗನಾಂಬ್ರಾಜ್ಯ ಮಾಡಿದ ಕಾಲದಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ವೀರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿದ್ಯಾನಗರದಲ್ಲಿ ಸಾಂಬ್ರಾಜ್ಯವ ಮಾಡುವ ಕಾಲದಲ್ಲಿ ಹೆದನೆಮಾಡಹೆಗ್ಗಡೆ ಚಿಕದೊಂಮಣನ ಅಳಿಯ ಮಾದಂಣ ಚಿಕ ದೊಂಮಣಗಡೆ ಅವನ ತಂಮ್ಮ ತಂಮಣ್ಣನ ಅಳಿಯ ದೊಂಮದೇವ ಚಿಕ ದೊಂಮ ಶಿವ ಯಂತಿವರೊಳ ಗಾಗಿ ತಂಮೋಳೇಶಸ್ತವಾಗಿ ನಾಗ ಭಂಡಾರಿ ಅಳಿಯ ತೊರ್ವಗಾಳುವಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಅನು ಪತ್ಯಾ ನಿಮಿತ್ತವಾಗಿ ನಂಮ್ಮ ದಾನ ಮೂಲಕ್ಕೆ ಸಲುವ ಭೂಮಿ ಸಿಂದೆಗೆರೆ ವೊಳಗೆ ಮಾಡ ಹೆಗಡೆಯ ಬಗೆ ಕಾರ ಗಡೆ ಸೋಮನ ಹಾಳ ಬ ೧||೦ ಚಿಕ ದೊಂಮಣಗಡೆ ಬಗೆಯದು ಬ|| ಉಭಯಂ ಬೃಕ್ಕೆ ಬೀಜವರಿ ಬ ೪ ಅಕ್ಷರದಲು ನಮ್ಮ ಸಲಗೆ ಭೂಮಿಗೆ ತತ್ಕಾರೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತವಹ ಕ್ರಯದ್ರವ್ಯಗೆ ೧೧ ಅಕ್ಷರದಲೂ ಹನ್ನೊಂದು ಪರಹನ ಸ್ಥಳಿಸಿಕೊಂಡು ತೊರ್ವಗಾಳು ವಗೆ ಪುರಗದನು ಕ್ರಯದಾನವಾಗಿ ಕೊಟಿವಾಗಿ ಸಿಂಗೇರಿಯ ವಿಘ್ನಭಟ್ಟರವರಿಗೆ ಅಮೃತಪಡಿಯ ನಡೆಸಲೋಸ್ಕರವಾಗಿ ಕಲ್ಲದೇವ ಅಧಿಕಾರಿಗಳ ಮಕಳು ವಿದ್ಯಾನಾಥ ಅಧಿಕಾರಿಗಳಿಗೆ ಅಡ್ಡೆತೋಟದ ವೊತ್ತಿನ ಕರಾಸ್ತತಯನ ಕಯ್ಯ ಮೂಲಗುತ್ತಗೆಯ ಮಾಡಿ ಕೊಂಡ ಕ್ರಮ ಮುಂನ ಆ ಭೂಮಿಗೆ ಸಲುವಾಗ್ದೆ ಬ ೧೬ ವಂನ್ನು ಸರ್ವ ಬಾಧಾಪರಿಹಾರವೊನ್ನರಕಟ್ಟಿಕೊಂಡುದು ಬ|| ೪ ಉಭಯಂ ಬೃಂತ ಅಕ್ಷರದಲೂ ಯಪ್ಪತ್ತು ಸಲಗೆ ಧತ್ತವನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟ ಬರುತ ಬಾಹರು ಆ ಭೂಮಿಯ ವಿದ್ಯಾನಾಥದೇವ ಅಧಿಕಾರಿಗಳು ಕೆರೆ ತೋಟವನ್ನು ಮಾಡಿಕೊಂಡು ಆ ಭೂಮಿಯ ಚತಃಸೀಮೆಯೊಳಗುಳ್ಳ ಅಷ್ಟಭೋಗತ್ರೇಜಸ್ವಾಮ್ಯನಹವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಯೀ ಧರ್ಮವನ್ನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ನೌಸುತ್ತಾ ಆ ತೋಟವನ್ನು ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಂದಿಂ ಅಂದು ತೋಟ ಮೂಲಗುತ್ತಿಗೆ ಶಿರಾಶಾಸನದ ಪ್ರತಿ ಯೀ ಯಪ್ಪತ್ತು ಬಂಡುಗೆ ಧತ್ತವನ್ನು ಕೂಗಿಳಿತ್ತವೊಳಗೆ ಲಂಗಕ್ಕೆ ಕೊಳ ಗದ್ದು ಕೊಡಿಸದಿದ್ದರೆ ಆ ತೋಟವನ್ನು ವಿನಾಯಕ ದೇವರಿಗೆ ಪಲನಪುಟ್ಟು ಹೆದನೆಮಾಡಹೆಗ್ಗಡೆ ಅಳಿಯ ಮಾದಂಣ ಸಹ ತಂಮವಾನ ಮೂಲಕಸಲುವ ಸಿದ್ಧಿಗೇರಿ ಕಳಗೆ ಯಡಿಸನ ಹಾಳವಾಳಗೆ ಬ ೨ಕ್ಕೆ ಮಧ್ಯ

ಸ್ತಪೂಜ್ಯತಗ ೩ ಅಕ್ಷರದೂ ಮೂರು ವರಹವನ್ನು ಸ್ಥಾಪಿಸಿಂದು ಆ ಕೊರ್ವೆಗಾಳುವನು ತನ ದರ್ಮವಾಗಿ ವೀಕ್ಷಿಸ್ತರ
ದೇವನೆಗೆ ಅಮೃತ ಪದಿಗೆ ಕೊಟ್ಟವಾಗಿ ನಿದ್ರೆಯಲ್ಲೂ ವಿದ್ಯಾನಾಥದೇವ ಅಧಿಕಾರಿಗಳು ನಡೆಸಿ ಬಹ ಬರ್ರ ಬಂ ಯಡಿಸಿನ ಪಾಳ
ಬಂ ಅಕ್ಕ ಗಡಿ ಬಳ ಉದಯಂ ೨೪ ? ಸಾಕ್ಷಿಗಳು ಹೊಂನಳಿಟ್ಟಣ ಹೆಗಡೆ ಬುವಹೆಗಡೆ ಅನ್ನೂರ ಚಿನ ಹೆಗಡೆ ಹರಿವರಿ ಬರೊ

ದೇವರಪ (ಸೇ) ನದೋವನ ಬರಹ

Note.

This is also found written in a palm leaf book in the Śringēri Matt and purports to be a copy of an inscription, the original of which is, however, not forthcoming.

It records the sale of some land from the income of which the service of food offerings to the god Vighnēśvara was to be conducted. The sale is said to have taken place on Tuesday the 1st lunar day of the dark half of Vaiśākha in S' 1325 Chitrabhānu and corresponds to Tuesday 18th April 1402 (taking Ś 1325 as the current year in the Śaka era) during the reign of Hariharamahārāya (Harihara II 1377-1404) at Vidyānagara and the pontificate of the guru Narasimhabhārati at Śringēri. Nothing is stated about the exact location of the Vighnēśvara shrine referred to. It seems to be the same as the god Vighnēśvara at Śringēri in the Mallikārjuna temple (See E. C. VI, Śringeri 21 of Ś 1446).

The record states that certain persons named Mādaheggade of Hedase, Mādanna, son-in-law of Chikka Bomināṇa, Chikka Bommanagaḍe, his younger brother Tammanā's son-in-law Bommadēva, Chikka Bomma, and Śiva sold away to one Torvagāluva, son-in-law of Nāgabhaṇḍāri, for value received, *viz.*, 11 varahas, two plots of wet land, one of which was named Somanahāli and had the sowing capacity of $1\frac{1}{2}$ khaṇḍugas and belonged to Mādaheggade and the other plot was of the sowing capacity of half khaṇḍuga and belonged to Chikka Bominanagaḍe, all together wet lands of the sowing capacity of two khaṇḍugas situated in Sindegeri. This land is stated to have been given away by the said Torvagāluva as a gift to Vidyānātha-adhikāri, son of Kalli-dēva-adhikāri that he might make over annually 20 khaṇḍugas of paddy to Vishṇubhaṭṭa of Śringēri for services to the god Vighnēśvara. The said Vidyānātha-adhikāri is said to have let out the wet land for cultivation to one Kalānvitayya on condition that he supplied the above paddy every year as rent and to have converted part of the lands into a garden and enjoyed the produce thereof. It was also stipulated that in case Vidyānātha-adhikāri failed to supply some paddy to the linga in Kūḡilitti he must make over the whole garden with its produce to the god Vināyaka. The meaning of this is not clear.

An additional plot of land of the sowing capacity of two khaṇḍugas called Yidikinahāli below the Sindhegeri tank is also stated to have been sold to the said Torva-gāluva by Māda-heggade of Hedase and his son-in-law Mādanna from their *dāna-mūla* lands (lands acquired originally by gift). This was also made over by him to Vidyānātha-adhikāri for supplying four khaṇḍugas of paddy (in addition to

the 20 khaṇḍugas previously agreed upon) for the food offerings to the god Vighnêśvara.

The witnesses to this grant are:—Honnale Jina-heggaḍe, Buva-heggaḍe Chinna-heggaḍe of Annûr, etc.

The writer of the grant is named sēnabōva (village accountant) Dēvarapa.

27

Copy of the Andavalli grant of Dēvarāya of Vijayanagar, dated Ś 1352 found in a kaḍita book in the Śringēri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲರುವ ದೇವರಾಯನ ಅಂದವಳ್ಳಿಗ್ರಾಮದ ಶಾಸನದ ನಕಲು.

ಅಂದವಳ್ಳಿ ಸಾಧನಪ್ರತಿ.

ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ! ಹರೇ
 ಛೇರಾ ವರಾಹಸ್ಯದಂಷ್ಟಾದಂಡ ಸ್ವಪಾತುಕವಃ ಹೇಮಾದ್ರಿಕುಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚೈತ್ರ ಶ್ರಿಯಂದಧಾ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯು
 ದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೫೨ನೆಯ ಸೌಮ್ಯ ಸಂವತ್ಸರಂ ಮಾಘ ಬ ೧೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇ
 ಶ್ವರ ಶ್ರೀ ವೀರ ಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯ ನೆಲೆ ವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ನಮಸ್ತ
 ರಾಜ್ಯಗಳನ್ನು ಸಧರ್ಮದಲ್ಲ ಪ್ರತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ತತ್ಪಾದ ಪದೋಪ ಜೀವಿಗಳು ಮಪ್ಪ ಅರಸಪ್ಪ ವೊಡೆಯರ ಕುಮಾರ
 ಹಂಪೆಯರಾಯರು ಗೋವಿಗುತ್ತಿಯ ರಾಜ್ಯವನಾಳುತ್ತಂ ಯದಲ್ಲ ದೇವರಾಯ ಮಹಾರಾಯ ವೊಡೆಯರು ಸೌಮ್ಯಸಂವತ್ಸರ
 ಮಾಘ ಬ ೧೩ ಪುಣ್ಯಕಾಲದಲ್ಲ ಹಂಪೆಯ ಕಲ್ಲು ಮಠದಲ್ಲ ಯಹ ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೂ ಅವರ ಮಠದಲ್ಲ ಯಹ
 ವಿದ್ಯಾಶಂಕರ ದೇವರ ಅಮೃತಪದಿನಂದಾದ್ರಿಪ್ರಿಯತಿಗಳ ಭಿಕ್ಷುಸ್ವಾಸ್ತಿಗೂ ಕೊಟ್ಟು ಧಾರೆನೆರೆದು ತಾಂಮ್ರ ಶಾಸನವನ್ನು ಕೊಟ್ಟ
 ದು ಚಂದ್ರ ಗುತ್ತಿಯ ವೇಂತ್ಲಕ್ಕೆ ಸಲ್ಲುವ ಚಿನಮಹಳಿಯನಾಡವಳಗಣ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಪುರವಾಗಿ
 ಧಾರೆಯನೆರೆದು ಕೊಟ್ಟು ನಂನನು ಕರೆಸಿ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ಕುಳವ ಕಡಿದು ನಾಡಿಗೆ ಉತ್ತರಕೊಟ್ಟು ಗೋವೆಗುತ್ತಿಯ
 ಕರಣೇಕರವಹಿಗೆ ಬರೆಸಿ ದಾನಮೂಲಗಳನ್ನು ತೆಗೆದು ಅವನ್ನು ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟೆಯೆಂದು ಸಂಮುಖದಲ್ಲ
 ನಿಬಂಧದ ನಿರೂಪವನ್ನು ಚಿತ್ತೈಸಿದಲ್ಲ ಅ ನಿರೂಪದಿಂದ ನಾಗು ಆ ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಪತ್ರದ
 ಕ್ರಮವೆಂತೆಂದರೆನವನೆಯ ಪನ್ನಿಚಾರ್ಪಿಸಿರಕೆಸಲು ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಟ್ಲದ ಚಿನಮಹಳಿಯ ನಾಡವಳಗಣ ಅಂದವಳಿಯ
 ದೊಂಮಗೊಡಗಳಹೊಂಟೆಯಾಗಿ ಈ ಅಂದವಳಿಯ ಗ್ರಾಮವಂದಕ್ಕಂ ಕುಳಗೆ ೨೧೦ || ೨ ಗಂಡತಿಕ್ಕುಳ ೧ ಹದ್ದಿಕೆ ೯ ವರಹನ ಲೆಬ್ಬ
 ದಲು ಗ ೨೩೮ || = ಪ್ರಾಕುಸರದಿಯಿಂದ ಗ ೧೮ ೧ | ಥಂ . | ಸರದಿ ಸಹ ಗ ೨೪೮ ೨ = ದಣಿಯುಕ ಸಾಮ್ಯಸಹ ಗ ೨೪ ||
 ೩ = ಉತ್ತರ ಗಾಡುಂಬಳಿಗೆ ಗ ೨೮೪ ನುಳಿಯ ಶುಧ ಗ ೨೨೪ = ಗೆಸೇಸೆಯ ಸೂನುಗ ೧೮ || ಕಂಸೇಸೇಪತ್ತಿ ಗ ೧ ಕ್ಕಂ |
 ೮೪ ಹಣವಿನ ಸೇಸೆಯ ಲೆಬ್ಬದಲ್ಲ ಗ ೨೮೪ ಗ ಉಡುಂಬಳಿ || ಸೇಸೆಯಿಂದ ಹ ೧೧ | ೦ ಅಂಗ ೭ || ೧ ಗೆ ಅಂಶೆಗೆಯಲುರಗತಿ
 ೮ || ೧೦ ನುಳಿಯಶುಧ ಗ ೨೮೪ || ದಶೇಸೆಯಿಂದ ಗ ೧೮೪ || ಬರದ ಬಾಕಿಯಿಂದ ಗ ೧ ಅಧಿಕಾರಿ ಪರಿವರ್ತನೆಯಿಂದ ಗ ೨ || ೮೩
 ಕರಣೇಕರ ಅರವಣಿಯ ಮಾಗಣೆ ಶಾನುಭೋಗರವರ್ತನೆಯಿಂದ ಗ ೨ ಅಂಗ್ರವಂಕ್ಸೆನಾಡೋಪಾದಿಯಲ್ಲಿ ಬಾಹ ಉಂಬಳಿಯ
 ಚಿಕ್ಕಹೊಂಬಳ ಹೊಂಮಾರು ಕ್ರಯ ಕಡಾಯಭಿಟ್ಟ ಕೊಟ್ಟ ನಲ್ಲೆತ್ತು ನಲ್ಲೆಮ್ಮ ಮಾವಿನಬಿಟ್ಟನುಂಕಕಾರುಕ ಮಗಮೆತಳವಾರಿಕೆ
 ಅನುಪುಕೊಡವೀನ ಹಂದರಹಣ ಹರವಿಗೊಳು ಮೇಟುಕೊಳಗ ಕಪಿರನು ಪಾವಂತಿಗೆ ತಟ್ಟಿನ ಬೆಂಬಳಿಯ ಅರುಹನ್ನೆರಡರ ದಂಡ
 ಹರುಗೋಲಹಣ ಬಾವಲ ಬಿರಾಡ ಮುಂದೆ ಹುಟ್ಟುವ ಪೂರ್ವಾದಾಯ ಸಹವಾಗಿ ಸರ್ವಬಾಧೆಪರಿಹಾರಕ್ಕೆ ಗದ್ಯಾಣಗ ೧೧ ವರಹ
 ಅಂತು ಗದ್ಯಾಣಗ ೪೭ || ೧ ಅಕ್ಷರದಲು ನಾಲ್ಕುತ್ರೆಳು ಆರಹಣ ಹುಟ್ಟುವ ಅಂದವಳಿ ಗ್ರಾಮವನ್ನು ಸಕಿರಣ್ಯೋದಕ ದಾನಧಾ
 ರಾಪೂರ್ವಕವಾಗಿ ಸರ್ವಪರಿಹಾರವಾಗಿ ದಾನಮೂಲಗಳನ್ನು ವಡೆಂಬಡಿಸಿ ದಾನಮೂಲವನ್ನು ಬಿಡಿಸಿ ನಿಮಗೆ ನಮ್ಮ ಸ್ವೀ
 ಪುತ್ರಜ್ಞಾತ್ತಿ ಸಾವಂತದಾಯಾದ್ಯಾನು ಮತಪುರಸ್ಕರವಾಗಿ ನಿಮಗೆ ಧಾರೆಯೆರೆದು ಕೊಟ್ಟು ಆ ಅಂದವಳಿಯ ಗ್ರಾಮ ಅದಕ್ಕೆ
 ಸಲ್ಲುವ ಕೊಪಲು ಚಿತ್ರ ಮುಂತಾದ ಸರ್ವಸ್ವಾಮ್ಯವನ್ನು ನೀವೇ ಅನುಧವಿಸಿಕೊಂಬಿರಿ ನಿಮಗೆ ಧಾರೆನೆರೆದು ಕೊಟ್ಟ ಅಂದವಳ್ಳಿ
 ಗ್ರಾಮಲು ಚತುಸ್ಸೀಮೆವೊಳಗಃಛ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ತೇಜಸ್ವಾಮ್ಯವನ್ನು
 ನೀವೇ ಅನುಧವಿಸಿಕೊಂಡು ಅದಿ ಕ್ರಯದಾನಪೂರ್ವಕನೆಗಳೆಂಬ ಚತುರ್ವಿಧ ವ್ಯವಹಾರಕ್ಕೆ ಸಲಿಸಿಕೊಂಡು ಆ ಚಂದ್ರಾಕ್ಷರ್

ಸ್ಥಾಯಿಗಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿ ಸ್ಥಾನ ಮಾಡಿ ಪೂರ್ವಮುರಿಯಾದೆ ಯೆಂದು ನಾವು ನಮ ಸ್ವರೂಪಾಪೋಷಣೆಯಿಟ್ಟು ಕೊಟ್ಟ ದಾನಪತ್ರ ದಾನ ಪಾಲನೆಯೋರ್ಮಧ್ಯೆ ದಾನಾಡ್ವೈತಿಯೊಳಿಟ್ಟು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗ ಮವಾಪೋಷಣೆಯೊಳಿಟ್ಟು ಬಿಟ್ಟು ತಂ ಪದಂ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಃ ಶ್ರಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

Note.

This is a copy of an inscription found in a kaṭita book in the Śringēri Matt. The original of this record is not available.

The date of this record is given as Ś 1352 Saumya sam. Magha ba. 14, corresponding to 21st February 1430 (taking the current year Ś 1352). The object of the inscription is to record the gift of the village Andavaḷi in Banavase 12000 kingdom to Viśvēśvarāraṇya-śrīpāda, guru of the Kallumaṭha of Hampe, by Dēvarāya II, king of Vijayanagar.

The record begins with the usual stanza in praise of Śambhu and states that on the above date, while rājādhirāja rājaparamēśvara, vīra-pratāpa-Dēvarāya-mahārāja was ruling the earth at Vijayanagari, his dependant Hampeyārāja, son of Arasappa-Voḍeyar, governor of Gōvi-Gutti kingdom granted a copper charter with pouring of water making a gift to Viśvēśvarāraṇya-śrīpāda residing in the Kallu-maṭha at Hampe for the food offerings and perpetual lamp of the god Vidyā-śankara and food for ascetics, in the matt of the village Andavaḷi situated in Chinama-haliyanāḍ in Chandraguttiya-veṇṭheya renaming it Viśvēśvarāraṇyapura and after due payment to the nāḍ and the entry into the register of the *karanika* (accountant) of Gōve-Gutti and after satisfying *dāna-mulis* (original owners of the land who obtained the said land by gift?). Details are next given of the income of the village which amounted to 47 gadyāṇas and 6 haṇas. It is also stated that the village Andavaḷi was originally the mūli of Bomnagaḍa who had certain proprietary rights in it.

Details of income are given as follows:—Original land revenue, two and a half varahas, half haṇa and seven pies : present revenue (nine times the original revenue : meaning of gaṇḍati-kuḷa not clear) 23 varahas $\frac{1}{2}$ + $\frac{1}{8}$ haṇa : old custom and paddy-tax brought 1 varaha $1\frac{1}{2}$ haṇa : total income 24 varahas, 2 haṇas and 7 pies. With *dandayaka-svāmīya* (tax for the dandayak or governor) it amounted to $24\frac{1}{2}$ varahas and $3\frac{1}{8}$ haṇas. Out of this two varahas and four haṇas were to be deducted for *gaḍumbali* (dues paid to the gaḍa). The balance was 22 varahas $4\frac{1}{2}$ haṇas, etc. Other details of taxes and income are next given the meaning of which is not clear. The donee was to receive the land with all the rights of possession and free from any imposts or taxes which are enumerated as follows : *Chikka-hombali*, *hommāru* (tax on the sale of gold ?), *kraṇa* (sale), *kaḍḍaya* (forced labour), *biṭṭi* (free labour) *koṭṇa* (tax on pounding of grain), *nallettu* (tax on good bullocks), *nalleṃme* (tax on good buffaloes), *māṇina-biṭṭi*, *sunka* (customs duties), *kāruka* (artisan tax ?), *magame* (tax on merchandise sold), *talavārike* (tax on watchmen), *anupu*, *koḍavisa* (tax on

pots of water or horns), *handara-hana* (pandal tax), *haravi-gūlu* (food in pot?), *mētu-kolaga* (threshing-floor tax on measures), *kapileya-pāvaṇṭige* (tax on steps of a pond?), *tattina-bembali* (tax on mares?), *āruhanneraḍara-daṇḍa* (fine of sixes and twelves?), *harugōlu-hana* (tax on basket-shaped boats), *bāvali* (?), *birāḍa*, future payments of arrears, etc.

The grant ends with the usual imprecatory stanzas.

The donor Hampeya-rāya, son of Arasappa-voḍeyar is mentioned as the governor of Gōva and Chandragutti provinces under Dēvarāya in an inscription of S' 1353 Sādhāraṇa (E.C. VII Shikarpur 40). Nothing is known about the ascetic Viśvēśvarāranya of the Kallumathā at Hampe nor his relation to the Śringēri Matt nor the image of Vidyāsankara at Hampe worshipped by him. The name Viśvēśvarāranya is not met with in the list of the gurus of the Hampe Matt published by the matt.

The village Andavalli is situated in Chandragutti hobli, Sorab Taluk, Shimoga District and is a sarvamānya village belonging to the Śringēri Matt at present.

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Copy of the Hālādi grant of Mallikārjuna of Vijayanagar written in a kaḍita at the Matt at Śringēri.

Kannada language and characters.

ಶ್ರೀಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಮಲ್ಲಕಾರ್ಜುನರಾಯನ ಹಾರಾಡಗ್ರಾಮದ ಶಾಸನದ ಪ್ರತಿ.
ಹಾರಾಡಗ್ರಾಮ | ಈ ಗ್ರಾಮಕ್ಕೆ ನೇರದ ಉಪಗ್ರಾಮಗಳು ಸಹಾ ಐದು ಗ್ರಾಮದ | ಶಿರಾ ಶಾಸನ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ
2. ರಂಧಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರಷ ೧೨೬೧ನೆಯ ||
3. ವರ್ತಮಾನಕೆ ಸಲುವ ಪಮಾಢಿ ಸಂವತ್ಸರದ ಶಾವಣ ಶು ೧೩ಯು ಭಾನವಾರದಲ್ಲು | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ
4. ಜ ಪರಮೇಶ್ವರ | ಅರಿರಾಯ ವಿಭಾಡ || ಪರರಾಯರಗಂಡ | ಪೂರ್ವ ದಕ್ಷಿಣ ನಮುದ್ರಾದಿ ವರಪ್ರತಾಪ ಪ್ರವುಡ |
5. ಮಲ್ಲಕಾರ್ಜುನನೇವರಾಜ ಮಹಾರಾಯರು | ನಿಜಯನಗರಿಯಲ್ಲು || ಸಿಂಹಾಸನವನಾಳುತ್ತಿರುವ ಕಾಲದಲ್ಲು
6. ಆರ್ಚಾರ್ಯ ಶ್ರೀ || ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು | ಶ್ರೀ ಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳಿಗೆ
7. ವಿಜಯ ಸಿಂಹಾಸನದಲ್ಲು | ಯೋಗಸಾಮ್ರಾಜ್ಯವನಾಳುತ್ತಿದ್ದ ಕಾಲದಲ್ಲು | ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ವಡೆಯರು | ತ್ರಿವಿಧ
8. ಪೂಜೆ | ಅನ ವಸ್ತ್ರ ನಿತ್ಯವಕಿ ಮೃಷ್ಣಾನ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣ | ದೇವತಾ ಸಂತರ್ಪಣ | ಮುಂತಾದ್ದಕ್ಕೆ
ನಮಿಂದಾ ಆ
9. ಗುವಂಥಾ ಮಹಾಪೂಜೆ ಸಹಾ ಆಗದೇಕು | ಅನಂತ ದ್ವಿಜಯಂಗಳು ಆಗಿ | ಶತ್ರು ಪರಾಜಿತವಾಗಿ ರಾಜಾಧಿ
10. ರಾಜ ಯೋಗಸ್ಥಿರ ಸಾವ್ರಜ್ಯವಾಗಿ | ಅಭಿ ಉಧಿಯಾಗದೇಕು ಯಂತ ಪ್ರವರ್ತಿತದ ಕಾರಣ | ಶ್ರೀ
ಮಲ್ಲಕಾರ್ಜುನ ದೇವ
11. ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯರು ಸಹಾ ಮಹಾದಾನವ ಮಾಡುವ ಕಾಲಕ್ಕೆ ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗಳ
12. ಇವರ ಬಿಜಯಂಗೈಶಿಕೊಂದು | ಯ ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲು ನಮಗೆ ಮಹಾ ಸಾಮ್ರಾಜ್ಯವದೊ
13. ಆಗದೇಕೆಂದು | ಬಾರ ಕೂರ ರಾಜ್ಯದವಳಿಗೆ | ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ | ಶಿರಾ ಶಾಸನವಾಗಿ | ಧಾರೆ
ನೆರದು ಕೊ
14. ಟ್ತ ಮುದುವರಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಅಡಾಯ ಕಾಟ ೧೨೬೦ಕ್ಕೆ ಕಕ್ಕುಂಜಿಯಲ್ಲು ಕಾಟ ೩೬ ಜಿಂನಿಗಳ ಉಡುಗರೆ |

15. ಯಂಟು ಚಿನ್ನಸಹಾಕಾಟು ೨೨ ಅಳದಲಕಾಟ ೧೧ ಅಂತ್ಯಕಾಟು ೬೯ ಹರವೆಯಾಗಿರುವ ಕಾಟು ೭೭
 16. ಉಧಯಕಾಟು ೧೪೬ ನುಳಿದು | ಶುಭಕಾಟು ೧೧೧೪ ಸುಬಗಲ್ಲು ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟು ೭೦ಕ್ಕೆ ತೆದರಕಾಟು ೩
 17. ಉಡಗರೆ ಕಾಟು ೨ | ಉಧಯಕಾಟು | ನುಳಿದು | ಶುಭಕಾಟು ೫೫ ಕಟ್ಟಕರೆ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟು ೧೩೫ಕ್ಕೆ
 18. ಅಳದಲ ಕಾಟು ೧೫ | ಉಡಗರೆ ಕಾಟು ೩ ಉಧಯಂ ಕಾಟು ೧೮ ಹರವೆ ಕಾಟು ೮ ||೦ ಉಧಯಂಕಾಟು
 19. ೨೬ ||೦ ನುಳಿದು | ಶುಭ ಕಾಟು ೧೦೮ |೦ ಭಾಗಿ ಕೊಣನ ಗ್ರಾಮ ೧ಕ್ಕೆ ಅದಾಯ ಕಾಟು ೧೭೭ |೦ ||೦
 20. : ಉಡಗರೆ ಕಾಟು ೭ ಶುಭಕಾಟು ೧೭೦ |೦ ||೦ ಅಂತೂ ಗ್ರಾಮ ೪ಕ್ಕೆ ಅದಾಯಕಾಟು ೧೭೨೨ |೦ ||೦
 21. : ಕುಂದಮಂಗಲದ ಗ್ರಾಮಕಾಟು ೩೦ ನುಳಿಯೆ ಶುಭಕಾಟು ೭೫ ಉಧಯಂ ಉಪಗ್ರಾಮಸಹಾ ಅದಾ
 22. ಯ ಕಾಟು ೧೭೬೭ |೦ ||೦ ಸಾವಿರದ ಅರನೂರ ತೊಂಥತೇಳು ಕಾಲು ಅರೆಕಾಟು ಗ್ರಾಮಗಳ ಹೊಂನಂನ್ನು
 23. ನಾಲು ಸಿವಾರ್ಹಿತವಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಮುದುವಿನಬುಗಲ್ಲು | ಕಟ್ಟಕರೆ ಭಾಗಿ ಕೊಣ ಕೊಣ ಕುಂದ
 ಮಂಗಲ
 24. ಅಂತೂ ಗ್ರಾಮ ೫ರ ಹೊಂನನ್ನು ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನದೇವ ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯಮಹಾರಾಯರು
 25. ಯೇಳಚಿತ್ತದಿಂದ | ಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಶ್ರೀಹೀಲದಲ್ಲ ಮಹಾ ಧರ್ಮವ ನಡೆಸಿಕೊಂಬ ಹಾಗೂ | ಯೀ
 26. ಹಾ ರಾಡಿ ನರಸಿಂಹಸ್ವಾಮಿ | ಅಮೃತಪಡಿ ನಂದಾದಿಹಿಗಳು ಮುಂತಾದ ಕಟ್ಟರೆಗಳ | ನಡೆಸಿಕೊಂಡು
 ಬರಬೇಕೆಂದು | ನಾಲು
 27. ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲು | ಸಿವಾರ್ಹಿತವಾಗಿ ಶಿರಾ ಶಾಸನಸ್ತವಾಗಿ | ನಕಿರಂಣ್ಯೋದಕ ದಾನ ಭಾರಾ
 28. ಪೂರ್ವಕವಾಗಿ | ದಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮದ ಚತು: ಸೀಮೆ ವಿವರ | ಮೂಡಲು | ಗೊಪನಕಟ್ಟಿ ಹಂಚಾರತಿ ಕಟ್ಟಿ
 29. ಯಿಂದಪಡುವಲು | ತೆಂಕಲು | ಅವರನೆ ಗಡಿ ಬಿಟ್ಟಿಗುಡಿಯಿಂದ ಬಡಗಲು | ಪಡುವಲು | ಮಾಡಿ ಕಟ್ಟಿ
 30. ಅಸಿ ಕಟ್ಟಿ ನಾಡಗಡ್ಡಿ ನೆರಡಿ ಗುಡಿಯಿಂದ | ಹೊನ್ನಬಯಲ ನಿಲ ನಿಂದಂ ಮೂಡಲು | ಬಡಗಲು
 31. ಹೊರ ಹೊಳೆಯಿಂದಂ | ತೆಂಕಲು | ಯಂತಿ ಚತು: ಸೀಮೆವಳಗುಳ್ಳ ಗ್ರಾಮ ೨ ಮತ್ತಂ ಮೂಡಲು | ಸಳುವಾ
 32. ದಿ ಸೆಡಿ ಗುಡ್ಡಿಯಿಂದ ಸಾಲಿನಿಂದ | ದಾಸನಕಟ್ಟಿ ಸಾಲಿನಿಂದ ನಾಡಗಡಿ ಬಾಳ ದೊಡ ಕಟ್ಟಿನಿಂದ ಭಾವಿಕಟ್ಟಿಗಡಿ
 33. ಯಿಂದ ಸಮಾಪಡುವಲು | ತೆಂಕಲು | ಅಗಳದಂಡೆ ಗಡಿಯಿಂದಂ ಚಿತ್ತದ ಕೊಡಲ ನಿಂದಂ ಬಡಗಲು ಪಡು
 34. ವಲು ಮಾವಿನಕೊಡಲು ದನಿಯ ಗಡಿ ಹತ್ತಾರನ ಗಡಿ ಮಕ್ಕಿದಂಡೆ ನಿರಲೆಕರೆ ಗುಂಪೈನಕರೆ ಜಾತರಕ್ಕಳ
 35. ಗಡಿ ದೊಡನಾಡಿನಿಂದ ಮೂಡಲು | ಬಡಗಲು | ಹೆರಾಳೆ ದೊಡಸಾಲಿನಿಂದಂ | ತೆಂಕಲು | ಯಿಚತು: ಶಿಮೆ
 36. ವಳಗುಳ ಗ್ರಾಮ ೩ ಉಧಯಂ ಗ್ರಾಮ ೫ | ಐದನ್ನು | ಶ್ರೀಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಯಿಗ್ರಾಮಗಳ ಬಾ
 37. ಳ ಹೊಂನಸಹಾ | ನಾಲು | ಸೂರ್ಯ ಚಂದ್ರರು | ಹರಿಹರ ಸಾಕ್ಷಿಯಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಪ್ರಕಾರಾ ಅಹೊ
 38. ನಂಗಳಂನು | ನಿಲು ಶ್ರೀಮಲಕೆ ತರಿಕೊಂಡು | ಮಹಾ ಧರ್ಮಂಗಳಂನ್ನು ನಡೆ | ಶ್ರೀ ಲಕ್ಷ್ಮಿನರಸಿಂಹ
 ಸ್ವಾಮಿಗೆ |
 39. ಅಮೃತಪಡಿ ನಂದಾದಿಹಿಗೆ ಸಹಾ ನಡೆಸಿಕೊಂಡು | ಯೀ ಗ್ರಾಮಂಗಳ ಚತು:ಸೀಮೆ ಗಡಿ ನಿಧಿಗೆ ಹೊಲನಲಮ
 40. ರಗಳ ವಿವರಗಳಿಗೆ ಸಹ ಶಿರಾಪ್ರತಿಷ್ಠೆಯಂನು ಮಾಡಿಕೊಂಡು ಯೀ ಗ್ರಾಮಗಳಿಗೆ ಸಲುವ ಹೊಲನಲ | ಮರಮಟ್ಟ
 41. ಸಿಮೆ ಹಿತ್ತಲು ಯೀನು ಉಳ್ಳದ್ದು | ಯೀ ಸಿಮೆವಳಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣೆ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯ
 42. ವೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜ ಸಾಮ್ಯಸಹವಾಗಿ ಸರ್ವಮಾನ್ಯಗಳು ಅ ಚಿನ್ನ ? ಸಹವಾಗಿ | ಆ ಚಂದ್ರಾ
 43. ಕ್ಷಣ್ಣಾಯಿಗಳಾಗಿ | ಅನುಧರಿಸಿಕೊಂಡು ಬಹಿರಮೆಂದು ಶ್ರೀಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ | ಸಿವಾರ್ಹಿತ
 44. ವಾಗಿ ನಾಲು ದಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮಗಳ ಶಿರಾಶಾಸನ |
 45. ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನದೇವರಾಜ ಮಹಾರಾಯರು ಶ್ರೀ ಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ಸಹಾ | ಥಂಕಾಕ್ಷರಣೆ ?
 46. ಯಿಂದ ಮಹಾ ಹಾಕಿದ ಶಿರಾ ಶಾಸನ ೧

ಮುದವರಿ ದೆವಸ್ತಾನದಲ್ಲು ಯ ಶಾಸನವನಿಡಿದೆ ?

Note.

This is also a record found in a *kaḍita* at the Śringēri Matt. It purports to be a copy of a stone śāsaṇa, the original of which is however not found.

The object of the inscription is to register the gift of certain villages named Muduvarti, Sabagallu, Kaṭṭakere, Bhāgi Koṇi, and Kundamangala with an annual income of 1697 kâṭi gadyâṇas to Śankarabhâratî, head of the Śringêri Matt (?) by the Vijayanagar king Mallikârjuna and Bukkarâyaru. The usual imperial titles, rājādhirāja, rāja-paramêśvara, champion over enemy kings, destroyer of enemy kings, ruler of the eastern and southern oceans, vîra-pratâpa are applied to the king who is called Prauḍha Mallikârjuna Dêvarāja-mahârâyaru and is said to be seated on the throne of Vijayanagari. Who the Bukkarâya of the grant is cannot be determined. There is a Bukka III in 1422 A.D. (E. C. X, Kolar 128) but he may be too early for the present grant.

The date is given as Ś 1261 Pramâthi sam., Śrâvaṇa śu. 13, Bhânuvâra. This date is too early for Mallikârjuna (1446-67). The copyist must have made a mistake in the Śaka year and the proper śaka year is probably Ś 1381. In this year the date corresponds to August 12, 1459 A.D., a Sunday (Ś 1381 Pramâthin Nija Śrâvaṇa śu. 13) and is regular in all the details given.

The object of the grant is stated to be that the king wanted that the three-fold worship in the matt of Śankarabhâratî-svâmi and the sumptuous feeding of Brahmans daily, worship of Gods, etc., in the matt might be carried on with the help of the king and thereby the king might be ever prosperous and victorious over enemies and his imperial power might endure for ever growing more and more. It is said that king Mallikârjuna and Bukkarâya invited the guru Śankara-bhâratî and made this gift with pouring of water and got this inscription engraved on stone to publish the gift.

The details of income of the villages are given next in lines 14-22. The income of Muduvarti was 1260 kâṭi (hons) originally. Deducting out of this 36 kâṭis for Kakkunji, 22 for presentation of cloth to Jinnis (?) 11 for Âladali (?), 77 for *haravaris* (certain areas of cultivated land) the net income would be 1114 kâṭis. For the village Sabagalu the gross income was 60 kâṭis. Deducting out of this 3 kâṭis for Tedali (?) and 2 for presentation of cloth (uḍagare) the net income would be 55 kâṭis. For Kaṭṭakere village the gross income was 135 kâṭis. Deducting 15 kâṭis for Âladali (?), 3 for presentation of cloth and 8½ for *haravaris*, the net income would be 108½ kâṭis. Bhâgi Koṇinagrâma had a gross income of 167½ kâṭi varahas and 1/2 haṇa. Out of this 7 kâṭis were to be deducted for presentation of cloth and the balance would be 160½ kâṭi varahas and ½ haṇa. The gross income of the 4 villages amounted to 1622½ kâṭi varahas and 1/2 haṇa. The income of the village Kundamangala after deducting 30 kâṭis was 75 kâṭi varahas. The total income of the 5 villages was 1697½ kâṭi hors and 1/2 haṇa. This amount was to be spent for the charities in the Śringêri Matt and also for services of offering light, food, etc., to the god Lakshminarasimhasvâmi of Hâlâḍi. The grant is stated to have been made with gift of gold and pouring of water, in order that

God Śiva might be pleased with it and cites Sun and Moon, Hari and Hara as witnesses.

The boundaries of the villages are next given: Eastern boundary: to the west of Gôpanakatte and Hanjarattikatte, etc.

The signatures of Mallikârunadêvarâja-mahârâyaru and Śri Vira Bukkarâyaru are next given.

It is also stated that the stone inscription recording this grant is found in the temple at Mudavarti or Mudavari.

Some of the details given about the income and expenditure in the different villages cannot be clearly made out.

29

Copy of a grant dated Ś 1363 of the time of Purushôttamabhârati of the Śringeri Matt found in a palm leaf book in the Śringeri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳ ಪ್ರತಿಯಲ್ಲಿರುವ ಪುರುಷೋತ್ತಮ ಭಾರತಿಗಳಿಗೆ ಭೂಮಿಯನ್ನು
ಸಮರ್ಪಿಸಿದ ಶಾಸನದ ಪ್ರತಿ.

1. ಸಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ! ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲ್ಮವಾಹನಶಕ ವರುಶ ೧೩೬೩ನೆಯ ರಘುದ್ರ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಸೋಮವಾರದಲು
2. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಪದವಾಕೃಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮುನಿಯಮಾಧ್ಯ ಪ್ಲಾಂಗ ಯೋಗನಿರತಂದ ಶೃಂಗೇರಿಯ ಶ್ರೀಮತ್ತುರುಶೋತ್ತಮಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ದಿ
3. ವೈ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ ಆತ್ಮೇಯಗೋತ್ರದ ರುಕ್ಕುಶಾಖೆಯ ರೋಣದ ಬೊಂಮರಸರ ಮಕ್ಕಳು ಗೋವೆಯ ಬಾಚಣವಡೆಯರ ಮಕ್ಕಳು ಲಕ್ಷುಮಣಿಗಳು ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮ ಶಾಸನದ ಕ್ರಮವೆಂತ್ತಂದರೆ
4. ನಮ್ಮ ಕಿರಿಯರೂ ಮಾದರಸ ಒಡೆಯರು ನಮ್ಮ ತಂದೆ ಬಾಚಣವೊಡೆಯರು ಗೋಕರ್ನಕ್ಷೇತ್ರದಲ್ಲಿ ಶ್ರೀ ಮಹಾ ಬಲದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ ಅಮೃತ್ತೇಶ್ವರ ದೇವರಿಗೆ ನಾನಾಗೋ
5. ತ್ರದ ಬ್ರಾಂಹ್ಮಣಭೋಜನ ಎತಿಭಿಕ್ಷೆಗೆ ಮಾಡಿದ ಧರ್ಮಗಳ ನಡಸಲೋಸುಗ ಬಂನಣಿಗೆಯ ನಾಡವರಕಯ್ಯಲ್ಲಿಯೂ ಅಂಕೋಲೆಯನಾಡವರ ಕಯ್ಯಲ್ಲಿಯೂ ದಡುಗಂದಿನಾಡವರ ಕಯ್ಯಲ್ಲಿ ಶಾಸನಾತಿ
6. ತವಾಗಿ ಕೊಂಡಕೆರಣಿ ಹರವರ ದನ ಕೊಣೆಕೊಣಿ ಹೆರೆಮತ್ತಿಕೊಣಿ ಬಾವಿಕೊರಲು ಮಾರಣಗೆರಿಯ ಬಾಳು ಮುಂತಾದ ಗ್ರಾಮಾಸಿಂಬಿ ಮುಂತಾದ ನೀಮೆಗಳ ಪಾರಪತ್ಯವನ್ನು ಮಾಡರ್ಸವಡೆರೂ ಹೆರವಿನಹರಿಯಂ
7. ಣನುನಂವಾರಾಮಾಂಣನು ಮಾಡುವಲ್ಲಿ ಆ ಗ್ರಾಮಗಳಿಗೆ ಅರ್ಜುಗಳು ಮನೆಮತ್ತುಗಳ ಬಾಧೆಯಿಂದ ಧರ್ಮದವಸ್ತು ಕಾಲಕಾಲದಲ್ಲುಬಾರದೆ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಮುಂತಾದ ಧರ್ಮಕುಂಠಿತ ವಾಗುತ್ತಿತ್ತು ಅದು ಕೇಳಿ ನಾಲು ಶ್ರಂ
8. ಗೇರಿಗೆ ದೇವರ ಶ್ರೀಪಾದದರುಶನಕೆ ಬಂದು ಶ್ರೀ ವಿದ್ಯಾಶಂಕರದೇವರ ದರುಶನಕೆ ಬಂದು ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ ದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ ಅಮೃತ್ತೇಶ್ವರದೇವರ ಸ್ಥಾನಾಧಿಪತ್ಯವನ್ನು ಸತ್ತಧರ್ಮದ ಮಲಗಳನ್ನು ಅದಕ್ಕೆ ಶಾಸನಾತಿತ ವಾಗಿ ನಡದು ಬಾ
9. ಹೆಗ್ರಾಮಾಸೀಮೆಗಳನು ಸೈಕಿರಣ್ಣೋದಕಪೂರ್ವಕವಾಗಿ ದೇವರ ಚರಣಕ್ಕೆ ಧಾರೆಯವೆರದು ಸಮರ್ಪಿಸಿ ಮಾಡರ್ಸವೊಡೆರೂ ದೇವರ ಶಿಶ್ಯರೂ ಗೋಕರ್ನದ ಮಠದಲ್ಲು ಯಹ ಮಾಧವಚಾರ್ಯ ಶ್ರೀ ಪಾ
10. ದಂಗಳ ಭಿಕ್ಷೆಸ್ವಾಸ್ತಿಗೆ ನಂಮ ರಾಮಂಜ ಹರಿಯಂಜ ರಾಮಾಕುಲ್ಲ ನಂಬಿನಾಥಿಂಗಂಜಗಳು ನರಹರಿಯವರ ಕುಟುಂಬ ಸ್ವಾಸ್ತೆಗೂ ಶಾಸನಾಂತಿವಾಗಿ ಮಾಡಿದ ವಸ್ತುಲು ಧರ್ಮಕ್ಕು ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕು
11. ಬಾಹವಸ್ತು ಕಾಲಕಾಲದಲ್ಲು ಬಾರದೆಯದ್ದಲ್ಲ ಮಾಡವೆಚಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಕಾಲದಲ್ಲು ಸಾಲವತ್ಯೆ ಗೆದು ತಂಮ ಕುಟುಂಬ ಸ್ವಾಸ್ತೆಗೂ ಆ ಧರ್ಮಕ್ಕು ಯಕ್ಕಿದ ಹೊಂನಿನ ರಾಧಕ್ಕು ಮಾರಿಕೊಟ್ಟು ಗ್ರಾಮವನು ಬರಸಿ

12. ಕೊಟ್ಟವಾಗಿ ಆಮಾರಿಕೊಂಡ ಗ್ರಾಮವನು ಪಾಧವಾಚಾರ್ಯ ಶ್ರೀಪಾದಂಗಳ ಬಿಕ್ಷಸ್ವಾಸ್ತಿಗೆ ಮಾಡಿಕೊಂಡು
ಉಳಿದ ಗ್ರಾಮೀಮೆ ಸ್ವಾಮ್ಯಗಳಿಂದೆ ಮಾಡುವಧಾರಕವಡೆರು ಬಾಚಣವೊಡೆರು ಮಾಡಿದ
13. ಸತ್ತಧರ್ಮ ಬ್ರಾಹ್ಮಣಭೋಜನ ಕಟಲೆಯನು ಆಮೃತೇಶ್ವರ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕಟಲೆಯನು ಶ್ರೀ ಮಹಾ
ಬಲದೇವರ ಅಮೃತಪದಿ ಕಟ್ಟಲೆಯನು ಆ ಗ್ರಾಮೀಮೆಗಳ ಪಾರುಪತ್ಯವಂ
14. ನು ಮಾಡುವಧಾರಕ ಶ್ರೀ ಪಾದಂಗಳ ಮುಖದಲ್ಲ ದೇವರ ಶಿಷ್ಯಪರಂಪರೆ ಆ ಚಂದ್ರಾರ್ಕಸ್ವಾಯಿ ಸ್ಥನಮಾನ್ಯ
ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲ ನಡಸಿಕೊಂಡು ಚತ್ತಯಿಸುವುದು ಯಂದು ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧ
15. ಮೃಶಾಸನ ಅದಿತ್ಯಚಂದ್ರ ಮರೋನಲಶ್ಚ ದ್ಯೌರ್ಧೂಮಿ ರಾಪೋಹ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಡ
ಸಂಧ್ಯ ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯ
16. ದಾನಾಶ್ಚೇಯೋನು ಪಾಲನಂ ದಾನಾಸ್ತುರ್ಗಮಪಾಪೋನ್ನೀತಿ ಪಾಪನಾದಚ್ಚುತಂಪದಂ

Note.

This record is also found written in a palm-leaf manuscript in the Śringêri Matt and purports to be a copy of an inscription, the original of which, however, is not found.

It records some grant made to Purushôttama-bhârati-śrîpâda, head of the Śringêri Matt, with the usual titles parama-hansa-parivrâjakâchârya, versed in *pada*, *vakya* and *pramâna*, and engaged in the eight-fold yôga including *yama* and *niyama*. The donor is named Lakshumanṇa, son of Bâchanṇa Vaḍeyar of Gôve, who was the son of Boumarasa of Rôn of Âtreya-gôtra and Rik-śakhe. After saluting the Śringêri guru the donor says in the grant that his ancestor (*hiriyar* lit. elder) Mâdarasa Oḍeyar and the donor's father Bâchanṇa Vaḍeyar had made grants for services in the temples of Mahâbalêśvara and Amrutêśvara in the sacred place Gôkarna and for the feeding of the Brahmans of various gotras and for the livelihood of ascetics purchased certain villages named Hegaraṇe-haravari, Denakonekoṇa, Helemattikoṇa, Bâvikoralu, Mâraṇageriya-bâlu, Simbi-sime, etc., from the people of Bannanigeyanâḍ, Ankôleya-nâḍ, Daḍugandi-nâḍ in accordance with sâsanas. It is next stated that the *pirupatya* (headship or management) of the above lands was vested in the hands of Mâdarasa Vaḍeyar, Hariyaṇṇa of Haravu, and Râmaṇṇa (who is called Namina Râmaṇṇa meaning our Râmaṇṇa as he was apparently a relative or close friend of the donor Lakshumanṇa). The record next states that owing to the damage caused by the bullocks belonging to the household of Arasus (the local rulers?) the villages were unable to supply the requisite articles for the daily services in the temples and for other charities. It is further stated that on hearing of this state of things the donor Lakshumanṇa paid a visit to Śringêri and in the presence of the God Vidyâśankara made over to the Śringêri guru the management of the Amrutêśvara temple and the feeding of Brahmans and the administration of the villages granted previously.

The record next proceeds to state that the donor restored or gave to Mâdhavâchârya-śrîpâda the village sold away for liquidating the debts incurred partly for the

livelihood of the ascetic Mâdhavâchârya-śrîpâda who was dwelling in the Matt at Gôkarna and was a disciple of the Śringêri guru (*dēvarasîyaru*) and for the family expenses of Râmanṇa, Hariyanna, Râmâkulli, Nambinâtha, Ganganna and Narahari, and for the temple services and other charities especially at a time when the income was low and irregular and debts were necessary to meet the demands. The record further states that the revenue of this village was arranged to be utilised for the livelihood of the ascetic Mâdhava-bhârati-śrîpâda (same as Mâdhavâchâryaśrîpâda) and the revenue of other villages was to be expended on the charities made by Bâchanna Voḍeyar including feeding of guests (*satra-dharma*) and Brahmans, and services in the Amṛitêśvara temple. The management of these charities and of the villages granted is stated to have been vested in the gurus of the Śringêri Matt in lineal succession who should superintend them through the ascetic Mâdhava-bhârati and maintain all the old rights, etc., of the place.

The usual imprecatory verses *âditya-chandrâvanilônalaścha* and *dânapâlanayôr madhyê* are found at the end of the grant.

The date of the inscription is given in line 1 as Ś 1363 Raudri sam. Jyêsthâ śu. 3 Monday. Taking the Śaka year as current the date is equivalent to May 4, 1440 A.D., a Wednesday. Taking the next year Durmati, i.e., Ś 1363 expired, the tithi corresponds to 22nd May 1441, a Monday as stated in the grant, but the cyclic year would be wrong.

No king is named in the record. It belongs to the time of Dēvarâya II at Vijayanagar. Nothing is known about the donor Lakshumanṇa but his father Bâchanna Voḍeyar called also Bâchannarâya was the governor of Goa (Ś 1318-30). High sounding titles have been applied to him and he is said to belong to Âtrêya-gôtra and to have been a *kumâra* (lit. son but would also apply to a dependant) of Mâdhava-mantri called also Mâdarasa Voḍeyar who conquered Goa from the Mussalmans in the reign of Harihara II (E.C. VII, Honnali 71; Mad. Ep. Rep. 1927, No. 369, 1930, No. 609). Bâchanna Voḍeyar's father is here named Bommarasa of Rôn, and his gôtra is given as Âtrêya. A grant seems to have been made to the Śringêri guru Narasimhabhârati in Ś 1328 during the governorship of Bâchanna Voḍeyar (Mad. Ep. Rep. 1927. No. 369). His younger brother Mallappa Voḍeyar is stated to have been the governor of Gutti in Ś 1341 (E.C. VII Shikarpur 288).

The donee Purushôttama-Bhârati was a guru of the Śringêri Matt. The present record shows the respect paid to the Śringêri Matt by the provincial governors under the Vijayanagar Kings.

Mâdhavâchârya-śrîpâda, called also Mâdhava-bhârati, is stated to have been a guru of the Matt at Gôkarna. The trend of the inscription shows that he was a subordinate of the Śringêri Matt. The present Râmachandrapur Matt whose headquarters are at Râmachandrâpur in Nagar Taluk, Shimoga District, has also

spiritual jurisdiction in the sacred place Gôkarna, a sea-coast town in North Canara District. A copper plate of this Matt dated S 1371 claims several honours to the Matt as granted by Vidyâranya guru of the Śringêri Matt (E. C. VIII, Nagar 67). The present record invests Mâdhava Bhârati Vodeyar with the management of the Mahâbalêśvara and Amrutêśvara temples at Gôkarna on behalf of and subordinate to the Śringêri Matt.

The details regarding the sale of lands given in the grant are not very clear.

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Copy of a grant of the time of King Dêvarâya of Vijayanagar dated S 1369 found in a palm-leaf ms. in the Śringêri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಖಿಖನೆಯ ನಂಬರಿನ ಹಳೆಯ ಶಾಸನಗಳ ನಕಲು ಎಂಬ ತಾಳೆಗರಿ ಪುಸ್ತಕದಲ್ಲ
ಬರೆದಿರುವ ಶಾಸನದ ನಕಲು. ಗೋಕರ್ಣದ ಪತ್ರವೆಂಬದಾಗಿ ಪಕ್ಕದಲ್ಲಿದೆ.

ನಮಃಸ್ತುಂಗಿ ನಮಃಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಿ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ
ಶ್ರೀ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮನಮುದ್ರಾದೀಶ್ವರ ಶ್ರೀಮತು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ದೇವರಾಯ
ಮಹಾರಾಯರ ಸಾಂಪ್ರಾಪ್ಯಾ ಧ್ಯುಮುದ್ವಿ ತನ್ನಿರೂಪದಿಂದ ಶ್ರಮನ್ವಹಾಪ್ರದಾನ ರಾಮಚಂದ್ರದೇವಚಿರು ಹೊನ್ನಾವರದ
ರಾಜಧಾನಿಯಲ್ಲಿದ್ದು ಹೈವ ತುಳು ಕೊಂಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನ್ನು ಪ್ರತಿಪಾಳಿಸುತ್ತಿದ್ದ ಶಾಲಿವಾಹನಶಕ ವರುಶ
ಸಾ ೧೩೬೯ನೆಯ ಕ್ಷಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಬಿ ೧೦ ಸ್ತಿರವಾರದಲ್ಲ ಶ್ರೀಮಃದ್ವೈರವಾಳ ಎತೀಶಾಧಿಪತಿತರಃ ಶೃಂಗೇರಿಯ
ಶ್ರೀ ಪುರುಷೋತ್ತಮಧಾರತ್ತಿ ಸ್ವಾಮಿಗಳ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಗಳಿಗೆ ಮಂಗರಸರು ಕೊಟ್ಟ ಮೂಲಪಟ್ಟಿ ಕ್ರಮವೆಂತೆಂದರೆ
ಗಣಪೇಂಚಿಕಾರ ದೇವರಾಯಮ ಹಾರಾಯರು ಕಿಂದ ರುದ್ರೋದ್ಗರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿ ೩೦ ಅದಿತ್ಯವಾರದಲು ಶ್ರವಣ
ನಕ್ಷತ್ರ ವ್ಯತಿಪಾತ ಅರ್ಧೋದಯ ಪುಣ್ಯಕಾಲದ್ದು ಶ್ರೀ ಗೋಬೀಂದ್ರಪಿತ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ ಪ್ರಾತಃಕಾಲದ ಪಂಚಾ
ಮೃತ ಅಭಿಶೇಕ ನೈವೇದ್ಯ ಅಂಗರಂಗ ವೈಭೋಗವನು ಪ್ರಾಕುರಾಯರ ಕುಮಾರ ಅರ್ಧೋರಾಯರ ಹೆಸರಲ್ಲ ಮೂವ
ತ್ತಾರುಮಂ ೩೬ ಮಂದಿ ಬ್ರಾಹ್ಮಣಿಗೆ ಸತ್ರಧರ್ಮವನ್ನು ಸಕಿರಣೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರಣೆರದು ಆಚಂ
ದ್ರಾರ್ಕ ನಡೆವದಕ್ಕೆ ಹೊನ್ನಾವರವೊಳಗೆ ಗ್ರಾಮವನು ಬರೆಶಿಕೊಡಹೇಳಿ ರಾಯರು ರಾಮಚಂದ್ರದೇವಗಳಿಗೆ ನಿರೂಪವನು
ಕೊಡರಾಗಿ ಆ ರಾಮಚಂದ್ರದೇವಗಳು ಗೋಕರ್ಣಕ್ಕೆ ಬಂದು ಶ್ರೀ ಧರ್ಮಕ್ಕೆ ಆಸಯವನಹಳ್ಳಿಯ ಮಾಗಣ ಬಳಗೆ ಹರಿಹಳಯ
ಗ್ರಾಮವನ್ನು ಕೊಟ್ಟು ಅವರದ ಸತ್ರಧರ್ಮ ಪಾರುಪತ್ಯವನ್ನು ಬಂಕಿನಬ್ಬಾಯಿತ ಈ ನೀಮೆಯ ಮಾರಿಹೋದಲ್ಲ ಆತಮುಖ
ಯಿಂದ ಆ ಸತ್ರಧರ್ಮದೇವರ ಅವಶರವನು ಸಾಂಗವಾಗಿ ನಡೆನೆ ಕುಂತಿವಾದ ಸ್ಥಿತಿಯನು ರಾಮಚಂದ್ರದೇವಗಳು ಕೇಳಿ
ಬಂಕಿನಬ್ಬಾಯಿತಗೆ ಪಾರುಪತ್ಯವನು ಸಲುವಿಟ್ಟು ದೇವರ ಶಿಶ್ಯರು ಗೋಕರ್ಣದ ಮಠದಲು ಇಹ ಮಾಧವಧಾರತಿ ಶ್ರೀ ಪಾದಂಗಗಳ
ಮುಖದಿಂದ ಆ ಹರಿಹಳಗ್ರಾಮದ ಪಾರುಪತ್ಯವನು ಮಾಡಿಸಿಕೊಂಡು ದೇವಶಿಶ್ಯ ಪರಂಪರೆಯಾಗಿ ಆ ಅವಸರ ಸತ್ರಧರ್ಮವನ್ನು
ನಡೆಶಿಕೊಂಡು ಇಹಾಗೆ ಈ ಪಾರುಪತ್ಯವನ್ನು ರಾಮಚಂದ್ರದೇವಗಳು ದೇವರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ತಮ್ಮ ಹಸರ ಸಾಧನವನ್ನು
ಬರೆಶಿಕೊಟ್ಟು ಇಲ್ಲಿಯ ಸಾಧನಪಟ್ಟಿಗಳನು ಬರೆಶಿಕೊಡಹೇಳಿ ರಾಯಾಶ್ರಯವನು ಕಳುಹಿದ ಸಂಬಂಧ ನಾವು ಆ ಮರ್ಯಾದೆ
ಯಲು ಆ ಗ್ರಾಮದ ಕುಳ ಅವಸರ ಧರ್ಮವನು ಮಾಧವಧಾರತಿಯ ಶ್ರೀ ಪಾದಂಗಗಳ ವಶವಮಾಡಿಕೊಟ್ಟವಾಗಿ ಆ ಧರ್ಮ
ವನ್ನು ನಡೆಸುವ ಕಟ್ಟಲೆ ವಿವರ ಅನೇಕಳೆಯಿಂದ ತಾರ ಇನ್ನೂರು ಎಂಧತ್ತಾರ ರೆಕ್ಕದಲ್ಲ ಗಿ||೨೦|| ೪೮|| ಹರವರಿಯಧಾಮು
೫೦೨೦ ಅಂಕು ನೂರನಾಲ್ಕು ವರಹ ಉಭಯುಗ ೧೨೪||೪||೬ ತಲ್ಲುಂ ಗಣಿ ಹರವರಿಸಹ ೨೯೯ ಹ ೧೬ ದೇವಾಯಕ ದೇವಾಯುರ
ನೀಮೆಯಿಂದ ಉತಾರ ೨೦ ರೆಕ್ಕದಲ್ಲ ಗಿ||೧||೬ ಬಿಲಗಳಿಯಿಂದ ಗ ೨ ಹರವರಿದಮು ೧೦ ರ ಗೃಹ ೧|| ಭತ್ತ ೨೪೦
ರೆಕ್ಕದ ಗೃಹ ನಾಲ್ಕು ಧಯಂ ಸಾಮ್ಯ ಇದಗೆ ೪ ಹ ೪೮೬ ಧಯಂಸಾಮ್ಯ ಸಹಿತ ೨೦ ರೆಕ್ಕದ ಗ ೧೬೫||

Note.

This also purports to be a copy of an inscription and is found written in a palm-leaf manuscript of the Śringēri Matt.

It belongs to the reign of Dêvarâya II (1419-46) and was issued on Saturday the 10th lunar day of the dark half of Chaitra in the year Kshaya Ś 1369 of the Śali-vâhana era, by Mangarasa, governor under mahâpradhâna Râmachandra-dêva-voḍeyar, viceroy of Haiva, Tuḷu and Konkaṇa provinces with Honnâvara as the capital, in favour of the Śringēri guru named Purushôttama-bhârati-śrîpâda, making a gift of a village Harihalli.

The purport of the grant is as follows :—

The king of Vijayanagar named Gajabêtegâra (Elephant-hunter) Dêvarâya-mahârâya had sent a nirup to Mahâpradhâna Râmachandra-dêvavoḍeyar directing him to bestow a village in Honnâvara for the services of the morning bath with 5 ingredients (milk, curds, ghee, honey and sugar) to the God Mahâbala in Gôkarna-kshêtra, and of offering of food and of decorations and illuminations to the same God and also for feeding 36 Brahmans freely in the name of Abhôlarâya, deceased son (*komâra*) of the king. This order of the king had been issued on the holy occasion of Ardhôdaya-puṇyakâla, on Sunday, the 30th lunar day of Pushya in the year Rudirôdgâri. In accordance with this order Râmachandradêva came to Gôkarna and granted the village Harihalli situated in the *mâgani* of Sayavaninahalli for the said charities and appointed Banki-sabbâyita as the manager of the free feeding service (*satra-dharma*). In course of time Banki-sabbâyita left the place and it was found difficult to conduct the charities and services and hearing of this, Râmachandradêva took away the management (*pârupatya*) from Banki-sabbâyita and ordered that the whole charity of feeding should be handed over to the Guru of the Śringēri Matt (*devaru*) and a charter executed in his name and that it should be looked after on his behalf by his disciple Mâdhavabhârati-śrîpâda and his spiritual descendants in lineal succession. In accordance with the orders received from Râmachandradêva, Mangarasa handed over the lands of the said village and the management of the charities to Mâdhava-bhârati-śrîpâda.

The details of the income of the lands, etc., are next given : 286 *târas* from Ânehalli amounting to 20½ gadyâṇas and 4½ haṇas and 7 kâsu, 5020 mûdes of paddy of the value of 104 varahas from Haravari: total 124½ gadyâṇas, 4 haṇas and 7 kâsu, etc. (other details continue of the receipts, etc.)

The date of the grant is given as Ś 1369 Kshaya sam. Chai. ba 10. Sthiravâra and coincides with 22nd March 1446 A. D., a Tuesday and not Saturday as stated in the record. The date of the previous grant referred to corresponds to January 19, 1444 A.D. a Sunday with the constellation Śravaṇa, etc., as stated in the grant.

Copy of the grant of Kangavalli made by Bhānappa of Bārakūr dated
S 1376, in a palm-leaf ms. book in the Śṛīngēri Matt.

Kannaḍa language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳ ಪ್ರತಿಯಲ್ಲರುವ ದಾರಕೂರ ಭಾನಪ್ಪಗಳ ಶಾಸನದ ಪ್ರತಿ.

ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ಶ್ರೀ ವಿಷ್ಣು ಶಂಕರಾಯನಮಃ | ಶ್ರೀ|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರ
ವೆತ್ತಯಿರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಕ ವರಾಷ ೧೩೭೪ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ
ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧ ಸೋಮ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ ಶ್ರೀಶಂಕರಭಾರತಿವೊಡೆಯರ
ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಗಳಿಗೆ ಬಾರಕೂರ ಚಂದರಸರ ಮಕ್ಕಳು ಭಾನಪ್ಪಗಳು ಕೊಟ್ಟ ಗ್ರಾಮದ ಧರ್ಮ ಶಾಸನದ ಪಡೆಯ
ಕ್ರಮವೆಂತೆಂದರೆ ಸಿಂಗೇರಿಯ ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಭಾರತಿವೊಡೆಯರು ಮುಕ್ತರಾದ ಬಳಿಕ ದೇವರಿಗೆ ಸುಖವಾಗಿ ದೇವರನು
ರಾಯರು ವಿಜಯನಗರಿಗೆ ಬಿಜಯ ಮಾಡಿ ಸಾದಾಚ್ಛನೆಯನೂಮಾಡಿ ಪಟ್ಟದ ಗ್ರಾಮಕ್ಕೆ ಬಾರಕೂರ ರಾಜ್ಯದೊಳಗೆ ಯಿನ್ನೂ
ಏ ಅಯಿವತ್ತು ವರಹ ಹುಟ್ಟುವಳಯ ಗ್ರಾಮವನೂ ಪಿಲುಚಿಕೊಡಹೇಳಿ ರಾಯರು ದಣಾಯಕ ವೊಡೆಯರ ರಾಯನಗಳು
ನಮಗೆ ಬಂದವಾಗಿ ಆ ರಾಯನ ಪ್ರಮಾಣನಲ್ಲ ನಾವು ಸಮರ್ಪಿಸಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಗ್ರಾಮದ ವಿವರ ಕಂದಾವರದ
ಗ್ರಾಮದ ಅಂಜಿ ಉಡುಪ ವಾಸ್ತವ ಉಡುಪಗಳ ಹದಿಕೆಯ ಕೊಂಗವಳ್ಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕುಳಹೊನ್ನು ಮೊದಲುಕಾಟಿ ಗಣಂಕ್ಕಂಪ್ರತಿಗೆ
೧ಕ್ಕಂಹದಿಕೆ ಗ ೧೨ಕ್ಕಂ ಬಾಹಾದುಕಾಟಿ ಗ೬೦೦ಗೆ ಇಳಪು ಅಂಜಿ ಉಡುಪಗೆ ಕಾಗ ೧೨ ವಾಸ್ತವ ಉಡುಪಗೆ ಗ ೧೨ ಆ ಸೇನ
ದೊವಗೆ ಗ ೧೨ ಅಂತು ಗ೩೭ನ್ನು ಶುದ್ಧಕಾಟಿ ಗ೩೭ ಆ ಅವೂರು ತೆರುವ ಧತ್ತದಿಂಬಾಹ ಅಕ್ಕಿನಾಡ ಹಾಗೆ ೪೦ ರೆಕ್ಕದ್ಲ ಅಕ್ಕಿ
ಮುಡಿ ೭೦ಕ್ಕೆ ಕಾಟಿಗ ೭೦೮ಧಯು ಕೊಂಗವಳ್ಳಿ ಇಂದ ಕಾಟಿ ಗ೬೨೪ನ ವೂರ ಹೆಬ್ಬಾರುವನಹದಿಕೆಯ ಕಾಳಾವರ ಕಟ್ಟಂಗೇರೆ
ಕಾಟಿ ಗ೩೭ ಉಧಯಂ ಕಾಟಿ ಗ೬೩೭ಕ್ಕಂ ವರಹ ಗ೩೩೭ ಆಕ್ಷರದಲು ಇನ್ನೂರ ಐವತ್ತೆರಡು ವರಹಾನ್ನ ಹುಟ್ಟುವಳಯ ಕೊಂಗು
ವಳ್ಳಿಯ ಗ್ರಾಮವನ್ನು ಆ ಊರುತೆರುವ ಧತ್ತದ ಅಕ್ಕಿಯನ್ನು ಕಾಳವರದ ಕಟ್ಟಂಗೇರೆಲಿ ಬಾಹ ಹೊನ್ನನ್ನು ಶ್ರೀ ವಿಷ್ಣುಶಂಕರ
ದೇವರ ಅಮೃತಪದಿ ನಂದಾದೀಪ್ತಿ ಯತಿಶ್ವರರಭಿಕ್ಷೆಯ ಕಟ್ಟರೆ ಬ್ರಾಹ್ಮಣ ಭೋಜನ ವೊದರಾದ ಧರ್ಮಗಳಿಗೆ ಆ ಗ್ರಾಮವನ್ನು
ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ಭೋಗಿ ಬಹಿಯೆಂದು ಭಾನಪ್ಪಗಳು ಬರಿಸಿ ಸಮರ್ಪಿಸಿದ ಕೊಟ್ಟ ಪಟ್ಟಿ | ಪಟ್ಟಿವಪ್ಪದು ? ಭಾನಪ್ಪನ ಬರ
ಹದೊಪ್ಪ

Note.

This record is said to be a copy of an inscription, the original of which is not forthcoming. It was found in a palm-leaf manuscript work in the Śṛīngēri Matt and was copied. It is also published in the Selections from the Records of the Śṛīngēri Matt, Vol. I. 1927, a private publication of the Śṛīngēri Matt in P. 21, but the date is given as S' 1352 Saumya and there are slight verbal alterations of the text therein.

After the usual invocation to Śāmbhu, the record states that on Monday, the 1st lunar day of the bright half of Kārtika in the Śāka year 1374 Prajōtpatti (its English equivalent being Monday, 25th^o October 1451, A.D. taking the Prajōtpatti of the current S' year 1374) Bhānappa, son of Chandrasa of Bārakūr made the gift of the village Kongavalli in the kingdom of Bārakūr, with an annual income of 252 varahas to Śankara Bhārati, the head of the Śṛīngēri Matt, under the orders of the king of Vijayanagar and Daṇḍayaka Voḍeyar. The occasion of the gift was the invitation of the *guru* to Vijayanagar and the worship of his holy feet (pādārcha-neyannu mādī) by the king on the installation of the *guru*, in his seat after the

death of his predecessor Purushottama Bhārati. Details of the income in money and paddy are next given. In addition to the money income from the village Kongavalli, a certain quantity of rice from the village was also granted to the guru, as well as some fixed dues of the village Kâlāvara Kaṭṭumgere. Certain rights in the villages named are said to have been vested in two persons Vâstēva-uḍupa and Anna-uḍupa. The record ends with the signature of Bhânappa.

It has to be noted that the king of Vijayanagar at this time was Mallikārjuna, 1446-1467, but his name is not given in the grant. The name Śankara Bhārati, the head of the Śringēri Matt occurs as Śankarānanda (1428-1454) after Purushottama Bhārati (1406-1448 A.D.) in the Śringēri Matt list of gurus (See Rice's Mysore Gazetteer, 1897, Vol. I, P. 474). Inscriptions, however give 1418-1451 to Purushottama Bhārati (see E. C. VI Introduction P. 24, Koppa Taluk 44 of 1351). Grants that relate to Śankara Bhārati are rare. The present record shows that the Vijayanagar kings continued to honour and patronise the Śringēri Matt even after Harihara II.

Bârakûr is a village in the South Canara District and the Bârakûr province included parts of South Canara District and the adjacent parts of the Mysore State. Chandrasa, father of Bhânappa, the donor of the present grant, is met with in several inscriptions of S' 1355, 1356 and 1362, as the governor of Bârakûr. (See S.I.I., Vol. VII, PP. 159 and 236: also Mad. Ep. Rep. 1929, P. 48). Bhânappa is met with as the governor of Bârakûr in an inscription of S' 1374 under Valabha-Daṇḍayaka (see Mad. Ep. Rep. 1930, P. 55).

32

Copy of a Śāsana of the king Krishṇarāya of Vijayanagar in
a kaḍita in the Śringeri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಕೃಷ್ಣರಾಯರ ಶಾಸನದ ನಕಲು.

1. ಯುವ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಿಡಿಲು ಶ್ರೀ ಮಂನುಹಾರಾ
2. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹಾರಾಯರು ಮಾ
3. ಳನಕಳಯ ನೀಮೆವಳಗಣ ಬರುವೆಗವಟೂರು ಹೊಳೆಹೊನ್ನೂರ ನೀಮೆ
4. ವಳಗಣ ಉಂಡಲ ಅದಕೆ ಸಲುವಹಳ್ಳಿ ಹರಕೆರೆ | ಸಿವಮೊಘೆಸೊಳೆಬ
5. ಯಲು | ಸಹ ಗ್ರಾಮಗಳ ಗಲುಡ ಪ್ರಜೆಗಳಿಗೆ ನಿರೂಪ | ನಿಮಗ್ರಮ
6. ಗಳು | ಅನಾದಿ ಕಾಲ ಮೊದಲಾಗಿಯು | ಶೃಂಗೇರಿಯ ಮಠಕ್ಕೆ
7. ಸುಖದಾದ ಕಾರಣ ನಾಲು ಶೃಂಗೇರಿಯ ವಡೆಯರಿಗೆ ಪಾ
8. ಲಸ್ತೆಲು | ನೀಲು ಶೃಂಗೇರಿಯವಡೆಯರ ಅಣಿ ಅಗ್ನಿಗೆ ವಳಗಾ
9. ಗಿ ನಡಮಾಗಿ | ಶ್ರೀ ವಿರೂಪಾಕ್ಷಯೆಂದು ಬರಹ ಹಾಕಿ ಅದೆ.

Translation.

On the 30th lunar day of the dark half of Mārgaśīra in the year Yuva, the illustrious rājādhirāja rājaparamēśvara Kṛishṇarāya-mahārāya granted this *nirūpa*

to the *gaudu-prajes* of the villages Baruve and Gavaṭūru in the district (sime) of Mālēnahalli and the villages Uṇḍali, Harakere, Sivamoghe and Solḷebayalu in the district (sime) of Hoḷehonnūr :—

Whereas from times immemorial your villages have belonged to the Śringēri Matt we have granted them to the *vaḍeyar* (lit : master or lord ; here it means Guru of Śringēri) and it behoves you to act according to the orders of the said *vaḍeyar* of Śringēri.

Śrī Virūpāksha.

Note.

This grant was issued by the Vijayanagar king Kṛṣṇarāya (1509-1529) on Yuva sam. Mār. ba. 30 (corresponding to Wednesday 5th December 1515 A.D. taking S' 1437 Yuva which is the only Yuva occurring during the reign of Kṛṣṇarāya) and directs the village headmen, etc., of certain villages (named) to obey the Śringēri Matt Gurus as their masters, as they alone were entitled to those villages from the beginning. Apparently there must have been some dispute about their ownership.

The villages named are Baruve and Gavaṭūru situated in the present Kerehalli hobli of Nagar taluk, Shimoga District. Mālēnahalli is a village in Hoḷalur hobli of Shimoga taluk. Sivamoghe is the present Shimoga town. Solḷebayalu is a village in Koppa taluk, Kadur District. Hoḷehonnūr is situated near the confluence of the Tungā and Bhadrā rivers in Shimoga taluk.

33

Copy of a sannad of Raṇadullākhaṇ found in a palm-leaf ms. in the Matt at Śringēri
Kannada language and characters.

ಅದೇ ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದಲ್ಲ ಕರಡೇ ಕಾಗದದ ಪುಸ್ತಕದಲ್ಲರುವ ರಣದುಲ್ಲಾ ಖಾನರ ನನ್ನದಿನ ಪ್ರತಿ.

ರಣದುರಾಖಾನರ ವಿಜ್ಞಪತಿ.

1. ಶ್ರೀ ಮತ್ತರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಪ್ಪ ಶ್ರೀ ಶೃಂಗೇರಿ ಮ
2. ಷಡ ಸಚ್ಚಿದಾನಂದ ಭಾರತಿ ಸ್ವಾಮಿ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ರಣದುಲ್ಲಾ ಖಾನ
3. ರ ನರಾಮು ನೀವು ಅರ್ಜಿವಾದವ ಕಳುಹಿಸಿದ್ದು ಅದರ ಬಹುಮಾ
4. ನದಿಂದ ಪೋದಿ ಕೇಳಿ ಸಂತುಷ್ಟರಾದೆವು ನಿಮ್ಮ ಯಲ್ಲಪ್ಪನ್ನ ತಿಳಹರಾ
5. ಗಿ ಸಕಲ ಅಭಿಪ್ರಾಯಗಳು ಅರಿಕೆ ಆಯಿತು ನಿಮ್ಮ ಮಠಕ್ಕೆ ಶಿವಮೊ
6. ಗೆ ಶ್ರೀಮೆಗಳವಳಗೆ ಮಾನ್ಯದ ಗ್ರಾಮಗಳು ಉಂಟು ಆ ಗ್ರಾಮಗಳ
7. ನಿರ್ಬಂಧಕವಾಗಿ ನಡೆಸುವ ಹಾಗೆ ತಾಕೀತಿ ಕಾಗದವ ಬರಿಸಿ ಕಳುಹಡೇ
8. ಕೆಂದು ಬರಿಸಿ ಕಳುಹಿದ ರೀತಿಯಲ್ಲಿ ನಿಮ್ಮ ಯಲ್ಲಪ್ಪ ಹೇಳಿಕೊಂಡ
9. ಲ್ಲಗೆ ತಾಕೀತಿ ವಾರೆಗಳ ಬರಿಸಿ ಕಾಗದವ ಬರಿಸಿ ಕಳುಹಡೇವೆ ಆದರಿಂದ
10. ತುಪ್ಪವಾಧೀತ್ತಾಗಿ ನಂಮಿಂದಾ ಆಹ ಪ್ರಯೋಜನಗಳಿಗೂ ನಿಂ
11. ಮ ಅರ್ಜಿವಾದವನ್ನು ವೇಳೆ ವೇಳೆಗೆ ಬರಿಸಿ ಕಳುಹಿಸುತ್ತಾ ಬಾಹಾಗೆ
12. ಮಾಡಿಸುವುದು ಹೇಳಿದಂತೆ ಬರೆದು ಕ್ಷಿಪೆ ಮಹರು ಹಾಕಿ ಅದೆ.

Transliteration.

1. śrīmat-paramahansa parivrājakāchāryarappa śrī Śringēri-ma
2. ṭada Sachchidānanda-bhārati-svāmi śrīpādamaṅgaḷige Raṇadullākhāna-
3. ra salāmu nīvu āśīrvādava kaḷuhisiyidri ādarabahumā-
4. nadimda vōdisikēḷi samtushṭarādevu nimma Yellapanna tīlahalā-
5. gi sakala-abhiprāyagaḷu arike āyitu nimma maṭhakke Sivamo-
6. ge-sīmegala vaḷage mānyada grāmagaḷu umṭu & grāmagaḷa
7. nirbaṁdhakavāgi naḍesuvahāge tākīti-kāgadava barsi kaḷuhabē-
8. kemdu baresikaḷuhida rītiyalli nimma Yallappa hēlikomḍa-
9. llige tākitivālegala barsi kāgadava barasi kaḷuhidhēve adarimda
10. truptavādhittāgi nammimda āha prayōjanagaḷigū niṁ-
11. ma āśīrvādavannu vēḷevēḷege baraśi kaḷuhisuttā bāhāge
12. māḍisuvudu hēḷidamte baradu śīkhe maharu hāki ade.

Translation.

To the holy feet of the illustrious paramahansa-parivrājakāchārya Sachchidānandabhāratisvāmi of the Śringēri Matt.—

Salutations (salām) of Raṇadullākhān.—

The blessings you sent we got read, and listened to with respect and regard and were pleased therewith. On further questioning your Yellappa we understood your ideas fully. As your Yellappa represented that your Matt possesses *mānya* (rent-free) lands in Śivamoga-sime and that you want *tākīti* letters (letters of direction or command) from us to the effect that the villages should be compelled to be made over to your matt we have got the necessary *tākīti voles* written and despatched with letters of instruction. This may satisfy you and you may arrange to despatch letters every now and then as to how far you require help from us, and convey your blessings.

Written according to instructions and affixed the seals of the signet (śīkhe-moharu) thereto.

Note.

This is a letter issued by the Bijāpur general Raṇadullākhān in response to a letter of request from the Śringēri Matt directing his officers to enforce obedience to the orders of the Śringēri Matt in the collection of produce, etc., in their *mānya* lands in the Shimoga District.

The letter shows the high regard paid to the gurus of the Śringēri Matt even by the Mussalman rulers of Bijāpur. This letter of the Bijāpur general (together with the letters of Haider and Tippu to the Śringēri Matt published before in M.A.R. 1916, P. 74) would show that the Mussalman rulers far from molesting

the Hindus, showed great reverence to their accredited spiritual leaders and helped them in the discharge of their sacred duties.

No date is given. The guru of the Śringēri Matt is named Sachchidānanda-Bhārati. The Śringēri Matt succession list contains three Sachchidānanda Bhāratis 1622-1663, 1705-1741, 1770-1814 besides two Abhinava Sachchidānanda Bhāratis 1741-1767, 1814-1817 (Rice's Mysore Gazetteer Vol. I 1897, P. 474). Raṇadullākhān, general of Bijapur, invaded in 1637 Bankāpur, Harihar, Basavāpaṭṇa and Tarikere up to the woods of Bednur, the whole of which was overrun. The Bednur chief was besieged in Kavale-durga but bought off the enemy. An attempt was next made on Seringapatam but the king of Mysore, Kaṇṭhīrava-Narasa-Rāja-Vodeyar (1638-1659) succeeded in effectually repelling the invader. With Raṇadullākhān was associated the Mahratta general Shāhji, father of the famous Śivāji.

It is thus probable that it was the first guru of the name Sachchidānanda Bhārati in the Śringēri Matt (1622-1663) who sent his agent Yellappa to Raṇadullākhān and got help from him. The present record must have been issued about 1640 A.D.

34

Copy of Rannaghaṭṭa grant, dated Ś1582 of Śrīrangarāya of Vijayanagar found in a paper manuscript book in the Matt at Śringēri.

Kannada language and characters.

ಶೃಂಗೇರಿ ಮಠದ ಕರಡೇಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ರನ್ನಘಟ್ಟ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

ದೇವಲೂರು ಲೇಖನವರ್ಗಣ | ರಣಘಟ್ಟದ ತಾಂಬ್ರಶಾಸನ ಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವ ||೧|| ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟಾದಂದ ಸವಾತುಮಃ | ಹೆಮಾದ್ರಿಕುಲಶಾಯತ್ರಧಾತ್ರೀ ಭಕ್ತಶ್ರಿಯಿಂದಧಾ || ಶ್ರೀವಾಚನಾನನಮಂತರಮಂತರಾಳೇ ಸಂವೇಶಿತಃ ಶಶುತಯಾಶ ಯನೇ ಭವಾನ್ಯಾ ಕರ್ಣಾನಿ ರ್ಯಃಶ್ರಮವಿನೋದನ ಕರ್ಮಕುರ್ವನ್ಯಾಣ ಮಾವಹತು ಮೇಕರಿರಾಜವಕ್ತ್ರಃ | ಅಸ್ತಿಕ್ಷೀರಾರ್ಣವಾ ದ್ವೇ ವೈರ್ಮಧ್ಯ ಮಾನಾತುಧಾರ್ಥಿಭಃ | ಹೈಯಂಗವೀನವಜ್ಜಾ ಶಂನಿರಸ್ತತಿಮಿರಂಮಹಃ | ಅಸ್ಯಶ್ರೀತನಯಶ್ಚ ಶೋಭಿತುಕ್ಯೈರನ್ಯ ಥನಾಮಾಬಧಃ | ಪುಂಞೈರನ್ಯಪುರೂರವಾ ಭಃಜಬರ್ಮ ರಾಯುದ್ವಿಷಾಂನಿಷ್ಠತಃ | ತಸ್ಯಶ್ರೀರ್ನಹುಷೋಫ ತಸ್ಯಪುರುಷೋ ಯುದ್ಧೇಯಾತೀಕ್ಷಿತಾಪ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀ ದೇವಯಾನೀಪತೇಃ | ತಸ್ಮಾದ್ಗೋಪಾಲರಾಯಾತ್ಮಕಲಜನ ದೃಶಾಂ ಸರ್ವದಾನಂದಕೋಯಃ ಪಾತ್ರೇಭ್ಯೋದತ್ತದಾಯಃ ಪುಥುಯತಸಿ ಮಹಾನಪ್ರಮೋದಮೋಯಃ | ಯುದ್ಧೇಶ್ರೀಕಾ ತೀರ್ಕೇಯಃ ಪ್ರಥಿತಗುಣಗಣೋ ವೆಂಗಮೂಂಬಾತನೂಜಃ | ಪ್ಯಾತ ಶ್ರೀರಂಗರಾಯ ಪ್ರಥುವರಸುಮನೋಧಾತೃಧಾಷ್ಟೋ | ನಾರಾಯಾಂ ಬುಸ್ವರ್ಣ ಪದ್ಮಾಂಕಿತ ಮಿತಿಸುಮಹಧ್ವಾಘನೀಯಾಂಃ ||೨|| ಶ್ರುತ್ವಾಯೇರಾಜ ಹಂಸಾಸ್ವರಿತ ಮುಪಗತಾರಾಲನಂ ಪ್ರಾಪ್ಯ ತಸ್ಮಿಂಸ್ತತ್ಕೀರ್ತ್ಯಾ ಕ್ರಾಂತಗಾತ್ರಾಃ ಸಕಲ ಜಗತಿ ತದ್ಭಾಷಣಂ ಪ್ರಾಪಯಂತಿ || ತಸ್ಮಿನ್ಮನಿಗಿರಾರಾಜ ಪಾಪಿತೇ ಹೇಮ ಖೀಲಕೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜೇತು ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರೇ | ಶ್ರೀ ವೀರಪ್ರತಾಪ ವೀರ ಶ್ರೀರಂಗರಾಜ ನೃಪೇಂದ್ರ ದ್ವೀಪ ಸಮಾಯು ಕ್ರಾಂತಮಹೀಂ ಶಾಸತಿ ಧರ್ಮತಃ | ಶಾಲವಾಹನಶೇತು ಧೇಣ್ಯಾಂಧ್ಯೈಶ್ಚ ಪಂಚಶಿಶಿ ಶಾರ್ವಂವರ್ಷೇ ಪುಷ್ಯದರ್ಶನವಿಯೋಗ ಯುತೇಶ್ರೀ ರಂಗರಾಯನ್ಯವ ತೌಜಯತೀದಂ | ಭೂಮಿದಾನಮಕ ರೋಸ್ವಯಮಿಥಂ ಕೃಷ್ಣಯೋಗಿಮಠ ಕೃಷ್ಣ ಪದಾಧ್ಯಾಂ ಶ್ರೀಮತ್ತಾರಮ ಹಂಸ್ಯಯೋಗ ವಿಭವೇವಂಶೇಗ್ರಣೇ ನಾಂಪರವ್ಯಾಸ ಶ್ರೀಶುಕಗೌಡಪಾದ ವಿಲಸದ್ಗೋವಿಂದ ನಾಮ್ನಾಂತತಃ ಕ್ಷೀರೇಸ್ವಾಮಿ ಮುನೇಶ್ಚ ಪಿಚ್ಚಲಯುತಿ ಸ್ತಸ್ತಾದೃತಿಶ್ರೀಧರೋವಿಷ್ಣುಸ್ವಾಮಿ ಮಠೇ ಪ್ರಸಿದ್ಧ ಸುಮಹಾ ಮುಳ್ಳಾಯ ಪುರ್ಯ್ಯಾಮ ಧೂತ || ಸಕಲ ನಿಗಮಧಾಮಾ ತತ್ರ ತತ್ಪಾರ್ಥವೇದೀ ಪುನಿರಿನಗರ ಶ್ರೀಕಾರಣಶ್ಚಾಗ್ನಿ ಮೂರ್ಧಾಮುರಹರ ಕೃತಚಿತ್ತಚ್ಚಿದಾ ನಂದ ಶಿಷ್ಯೋ [ಜಯತಿ] ಜಗತಿ ಕೃಷ್ಣಾನಂದ ನಾಮಾಯತೀಂದ್ರಃ | ತಸ್ಮೈಶ್ರೀರಂಗರಾಯಃ ಪ್ರಥಿತಗುಣಗಣಾ ಲಂಕೃತಸ್ತಸ್ಯ

ವಂಶೇಹ್ಯಪಾನ್ತಂಬಾತ್ರಿಗೋತ್ತೋಮನುಸಮನುಕ್ತೋ ವೆಂಕಟೇಶಃ ಪ್ರಪಾತ್ರಃ | ರಂಗಂಬಾಯಾಶ್ಚ ಪಾತ್ಮೋವರ ಗುಣನಿಲ
ಯೋರಂಗ ರಾಷ್ಟ್ರಂಮ ದೇವೋಃ ಪುತ್ರಶ್ಚ ರಂಗರಾಜಃ ಪ್ರಭುವರತಿಲಕೋ ಯಾಚಕೇಷ್ವಾರ್ಥದಾಕಾ | ಅರ್ಥೋದಯೇನಿತದಾ
ಶುಭಹಂಸಮೇತು ದೇಲೂರ ಸೀಮ್ನಿಯತಯೇ ಮಿತಧಕ್ತಿಯುಕ್ತಃ | ನನ್ನರ್ಪವರ್ವಕ ಸಮರ್ಪಣಶುಭ ಬುಧ್ಯಾಗ್ರಮದ್ವಯಂ ಸಮ
ದದಾನ್ಮಹನಯಕೀರ್ತಿಃ | ಯೇಕೋಬಳಗನಾಡ ಶ್ರೀ ರಣಪುಟೇತಿಸ್ತುತಃ | ಯೆಲ್ಲುಟೇಹೋಯಾತ್ಮೂರ್ವೇ ಯಾಂಮೈಹಾಡ್ಲ
ಗಿರೀತಿ | ಪಶ್ಚಿಮೇ ಚಿಕ್ಕ ಕೊರಾಪ್ಪಾಃ ಉದಂಗ್ವರಾಪುರಾಭಿಧಃ | ಹಾರೋನ ಹೆಳ್ಳಾಮಪರಸ್ತತ್ರ ಕರ್ಪಾಣಿ ಸಂಸ್ಥಿತಃ | ಸಿಂ
ಗಾವೇಲೆತ್ಯುಪಗ್ರಾಮ ಸಹಿತಃ ಸಪರಾಂಸ್ಥಿತಃ | ಚತುಃಶೀಮಾನಮಾಯುಕ್ತಾಂಯೇತದ್ಗ್ರಾಮದ್ವಯಂದದಾ || ಗ್ರಾಮದ್ವಯೇ
ವೇರಾಪುರೀ ನಮೀವೇ ಧೂಮಿಂವಿರೋಕ್ಯಾಮರ ಭೋಗಯೋಗ್ಯಾಂಸಂಸ್ಥಾಪ್ಯ ಸದ್ವಾಮನ ಮುದ್ರಿಕಾಶ್ಚ ಶಿರಾಶ್ಚ ತುರ್ಧಿಕ್ಷು
ಮುಮುಕ್ಷುರ್ವೇದಾತ್ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಶಾಣಿಸಿದ್ಧ ನಾಧ್ಯನಮಸ್ತುತಂ | ಅಕ್ಷಿಂಜ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂ ಜಲೇನಚಮನೋಹರಂ ||
ಸಿಷ್ಯಪ್ರಸಿಷ್ಯ ಭೋಗ್ಯಂಚಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯ ಪರಿವೃತ್ತೇಶ್ಚ ವಿಕ್ರಯಸ್ಯಾಪಿ ಶೋಭಿತಂ | ಶ್ರೀರಂಗ
ರಾಯ ಧೂಪಾರೋಹಿರಂಜ್ಯೋದಕ ಪೂರ್ವಕಂ | ತ್ರಿವಾಕ್ಯರಣ ಪೂರ್ವಂತ್ರು ತಸ್ಮೈವಾದಾಂವ್ಯಹೀಮಮಾಂ | ಯೇವಂವಿಲ
ಖಿತಂ ತಾಂಬ್ರಶಾಸನದತ್ತವಾಂನ್ನುದಾ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
ತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
ಚ್ಯುತಂಪದಂ | ಯೇಕೈವಧಗಿನೀರೋಕೇ ಸರ್ವಪ್ರಾಮುಖಿ ಧೂಭಜಾಂ | ನಭೋಗ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸಂಧರಾ |
ಬ್ರಹ್ಮ ಸ್ವಪರಿ ಪುಷ್ಪಾನಿ ವಾಹನಾನಿ ಬರಾನಿಚ | ಯುದ್ಧಕಾರೇ ವಿಶೇಷ್ಯಂತೇ ಸೈಕತಾ ಸ್ನೇಹವೇ ಯಥಾ || ಶ್ರೀರಾಮಾಯಂ
ತ್ರವಪ್ಪಾ ಹಾಕಿದ ಸಾಧನ.

Transliteration.

Bêlûru-sîme-valagana | Raṇaghaṭada tāmbra-sâsana-prati. Śrī Gaṇâdhipata-ye
namah | nainas tunga-sîras-chumbi-chandra-châmara-chârave | trailôkya-nagarâ-
rambha-mûla-stambhâya Sâmbhave || || Harê lîlâvarâhasya damshtrâ-danda [s] sa
pâtu vah | Hêmadri-kalâsâ yatra dhâtri chhatra-śriyam dadhau || Krîdâ-vasâna-
samanantaram antarâle samvêsitah sisutayâ śayane Bhavânyâ karnânilaih śrama-
vinôdana-karma kurvan kalyânam âvahatu me Karirâja-vaktrah | asti Kshîrârṇa-
vâd dēvair mathyanânâtsudârthibhih | haiyamgavînavañjâtam nirasta-timiram mahah
| asya śrī tanayas tapôbhir atulair anvartha-nâmâ Budhah punyair asya Purûravâ
bhujâ-balair Âyur dvishâm nighanatah | tasya śrîr Nahushô' tha tasya parushô
yuddhê Yayâtiḥ kshitau khyâtaḥ (s) tasya tu 'Turvasur vasu-nibbah Śrî-Dēvayâñi-
patêh | tasmâd Gôpâlarâyât sakala-jana-drîśâm sarvadâ nandakô yah pâtrêbhyô
datta-dâyah pruthuyaśasi mahân apramêyô damê yah | yuddhê śrî Kârtikēyah
prathita-guṇa-gaṇô Vengamâmbâ-tanûjah | khyâtaḥ Śrîrangarâya-prabhuvara-
sumanô dhâtri-dhâmnô . . . nâlpâmbu svarṇa-padmaṁ-kitam iti sumaha-chhlâgha-
niyâmjaliṁ cha | śrutvâ yê râjahamsâ svaritam upagatâ lâlanaṁ prâpya tasmim
stat-kîrtyâ-krânta-gâtrâḥ sakala-jagati tad-bhâshanaṁ prâpayanti || tasmin
Ghanagirau râja-prâpitê hêmapîṭhake | śrîmad râjâdhirâjê tu śrîrâja-paramêśvare | śrî
vîra-pratâpa Vîra-Śrîrangarâja-nripe sâdri-dvîpa-samâyuktâṁ mahim śâsati
dharmataḥ || Sâlivâhana-śakê tu dharanyâṁ dvyashṭa-pancha-śâsi-Śârvari-varshê
pushya-darśa-raviyôga-yutê Śrîrangarâya-nripatau jayatîdam | bhûmidânam akarô
[t] svayam iththam Krushṇa-yôgi-maṭha Krushṇa-padâbhyâṁ śrîmat pârama-
hamsya-yôga-vibhavê vamsê' graṇinâṁ para Vyâsa Śrîsuka Gauḍapâda vilâsad-
Gôvinda-namnam tataḥ Kshîrah-svâmi-munêś cha Pichchhalayatis tasmâd yati-
Śrîdharô Vishṇusvâmi-maṭhê prasiddha-sumahâ-Mulvâyi-puryam abhût || sakala-

nigama-dhâmâ tatra tatvârtha-vêdî Ghanagiri-nagara-śrî kâraṇa-śchâgni-mûrdhâ Murahara-kruta-chit Sachchidânanda-śishyô jagati Krushṇânanda-nâmâ yatîndrah | tasmai Śrîrangarâyah prathita-guṇa-gaṇâ-lam-krutas tasya vaṃśehy Âpâstamba-tri-gôtrô Manu-sama-sukrutô Venkaṭêśah prapautrah | Raṃgâmbâyâś cha pautrô vara-guṇa-nilayô Rangarâṭ Tiṇṇma-dêvyôḥ putra Śrîrangarâjah prabhuvara-tilakô yâchakêśhâtârtha-dâtâ | Ardhôdaye sati tadâ śubhahamsamêtu Bêlûra-sîmni yatayê' mita-bhakti-yuktaḥ | sa-svarna-pûrvaka-samarpaṇa-śuddha-budhyâ grâma-dvayam samadadân mahaniya-kîrtiḥ | yêkô Baḷaganâḍe śrî Raṃaghaṭêti susthitaḥ | Yallachî-hole-yât pûrvê yamyê Hâḍlagirîti cha | paśchimê Chikka-Kolyâkhyâḥ udamg Mallâ-purâbbhidhaḥ Hârônahalyâm aparas tatra Kalyâṇi-samsthitah | Siṃgâpêthetyupa-grâma-sahitaḥ saphalâmnvitaḥ | chatuḥ-sîmâ-samâyuktâṃ yêtaḍ-grâma-dvayam dadau || grâma-dvaye Vêlâpurî-samîpê bhûmim vilôkyâ-mara-bhôga-yôgyâm samsthâpya sadvâmana-mudrikâścha silâś chatur-dikshu mumukshuvêdât | nidhi-nikshêpa-pâśâṇa-siddha-sâdhya-samanvitaṃ | akshimṇyâgâmi-samnyuktaṃ jalêna cha manôharam || śishya-prasishya-bhôgyam cha kramâd a-chandra-târakam | dânasya parivrittês cha vikrayasyâpi sôbhitaṃ | Śrîranga-râyabhûpâlô kîramṇyôdaka-pûrvakam | tri-vâkkaṇa-pûrvam tu tasmai prâdân mahim imam | yêvaṃ vilikhitaṃ tâmbra-sâsanam dattavâṃṃ mudâ | sva-dattâ [d]dviguṇam puṇyam paradattânupâlanam | para-dattâpahârêṇa sva-dattam nishphalam bhavêt | dâna-pâlanayôr madhye dâna chhrêyô-nupâlanam | dâna[t]svargam avâpnôti pâlanâd achyutam padaṃ | yêkaiva bhaginî lôkê sarvêśham api bhûbhujâṃ | na bhôgyâ na kara-grâhyâ vipra-dattâ vasuṃdharâ || braṃhasva-paripushtâni vâhanâni balâni cha || yuddha-kâlê viśriyamîte saikatâś sêtavô yathâ || Śrîrâmâ yanîta vappâ hâkida sâdhana.

Translation.

Copy of the copper plate śâsana of Raṃaghaṭa in Bêlûr-sîme.

Salutation to Gaṇâdhipati. Obeisance to Śambhu, beautiful with the fly-flap that is the moon touching his lofty head and the foundation pillar for the construction of the city of the triple world. May the bar-like tusk of Hari who assumed the form of a boar for sport, resting on which the earth with its finial of Mêru appears like an umbrella protect you. May the god with the face of the lord of elephants (Gaṇêśa) who as a baby was taken near Pârvatî after her sports and by a breeze caused by the movement of his ears removed her fatigue—do me good.

There is the light (Moon) born like butter from the churning of the Milky ocean by the gods for nectar and a dispeller of darkness. His son born after great austerities was Budha truly so named (*budha* means learned). To Budha, who was a slayer of his enemies, was born Purûrava by good fortune. His son was Nahusha whose son was the world-famous Yayâti, fierce in battle. To Yayâti, husband of Dêvayâni was born a son Turvasu, an equal of the Vasus. From him was descended Gôpalarâya, and his son by Vengamâmbâ was Śrîrangarâya, delighter of the eyes of all

people, bestower of gifts on all the deserving supplicants, possessed of great fame, unfathomable and uncontrollable, a Kârtikêya in battle, son of Vengamâmbâ and possessed of glorious qualities. The royal swans hearing that the famous king Śrtranga's kingdom was an abode of Brahma full of learned men and large quantities of water (tanks, etc.) and characterised by golden lotuses (gold flowers or coins) and worthy of great praise went there from Svarga and being well treated by him, and their bodies covered by his glory, publish the news all over the universe.

While the heroic king, rājādhirāja rāja-paramēśvara vīra-pratāpa Śrīrangarāja seated on his ancestral golden seat at Ghanagiri was ruling the earth with all its mountains and islands in righteousness, in the year counted by two, eight, five and one (1582), in the cyclic year Śārvari, in the month Pushya, on the new moon day, the king made a gift of land as follows to the feet of Kṛishṇa in the Matt of Kṛishṇa-yōgi.

In the lineage of the great paramahamsas arose Vyâsa, Śuka, Gaudapâda, Gôvinda and after him Kshīrasvâmi, next Picchhala-yati and after him Śrīdhara yati in the famous Matt of Vishṇusvâmi in Muḷvâyi-puri. Among them was the lord of ascetics Agnimûrdha Kṛishṇananda, disciple of Sachchidânanda, an abode of the Vedas, versed in the meaning of tatvas, protector of the city of Ghanagiri (Penugonḍa), a devotee of Vishṇu and world-famous. To him, Śrīrangarāja, an ornament of kings, bestower of all things desired by supplicants, son of Rangarāja and Timmādêvi, and grandson of Rangâmbâ and Śrīrangarâya and great-grandson of Venkatêśa, belonging to Atri-gôtra and Âpastamba-sûtra gave away on the occasion of Ardhôdaya two villages in Bêlûr-sime with great devotion and with the gift of gold. Of these one is Raṇaghaṭa, situated in Baḷaganāḍ district, to the east of the stream Yellachi, to the south of Hāḍlagiri, to the west of Chikka Kolli, to the north of Mallâpura. The other is Kalyāṇi Hārônahalli with a hamlet named Singapêṭha. Both these villages situated within the four boundaries named near Vêlâpur in an area fit to be enjoyed by gods were given away after setting up boundary stones bearing the figure of Vâmana to the ascetic with all the rights of treasure on the surface and underground, minerals, rights which are ready and which are possible, imperishables, futures, water sources, to be enjoyed by disciples and disciples' disciples in succession, for as long as the moon and stars endure with liberty to give away, exchange or sell. King Śrīrangarâya gave away this land to him with pouring of water on gold, repeating the gift thrice and with his mind, body and speech (tri-karāṇa-pûrvam) acting in unison, and granted joyfully a copper śâsana written accordingly.

Imprecatory stanzas: Sva-dattād- dâna-palanayôr madhyê.....
êkaivabhaginî.....

The vehicles and troops derived from the Brahmans' property perish in times of war like the bridges of sand.

Śrī Râma.

Note.

This record found in a paper manuscript of the Śringēri Matt purports to be a copy of a copper plate Śāsana. The copper plates which formed the original of this are not available in the Matt.

It registers the gift of two villages Raṇaghaṭṭa and Kalyāṇi Hārōnahalli near Vêlâpuri (Belur) situated in Baḷaganâḍ (Baḍaganâḍ) by the Vijayanagar king Śrīrangarâya, son of Gôpâlarâja and Timmâdêvi to the ascetic Agnimûrdha Kṛishṇânanda of the Muḷvâvipuri Matt. The date is given as S' 1582 Śârvari sam. Pushya ba 30. Sunday, a time of Ardhôdaya-punyakâla and corresponds to Sunday January 20th, 1661 A. D. which has the constellation of Śravaṇa. For Ardhôdaya, a combination of new moon day of Pushya or Mâgha with Sunday, Śravaṇa nakshatra and Vyatipâta-yôga is necessary (See M. A. R. 1931, P. 154) and such a combination is found on the date referred to.

The donor is evidently Śrīrangarâya VI, king of Vijayanagar (C. 1643-1664) several of whose grants are found in the Belur Taluk (E. C. V Belur 80 of 1659, 81 and 122 of 1660 A. D., etc.)

One of the two villages granted in the record, *i.e.*, Raṇaghaṭṭa is the same as the present village Raṇaghaṭṭa, a village situated about eight miles to the south-east of Bêlûr town in Bêlûr Taluk. A stone inscription has been discovered in that village recording the gift of the village by Śrīrangarâya to Kṛishṇânanda-svâmi of Muḷuvâgil, the donee of the present grant. The date is also similar except the tithi which is given as baḥuḷa 10 and not baḥuḷa 30 as in the present grant. [M. A. R. 1926, P. 40.] See also M. A. R. 1919, P. 37; M. A. R. 1933, P. 183.

The donee Agnimûrdha Kṛishṇânanda belongs to the sect of the Bhâgavata-sampradâya which has its headquarters at the village Muḷbâgal in Tirthahalli Taluk, Shimoga District.

It may also be interesting to note that the village, *viz.*, Raṇaghaṭṭa is now in the possession of the Śringēri Matt.

The other village granted in the present record, *viz.*, Hârōhâlli is about three miles to the south-east of Raṇaghaṭṭa in the same Belur Taluk.

The signature at the end of the record is Śrī Râma as in the other copper plate grants of Śrīrangarâya VI (Cp. E. C. V. Belur 81, 82, etc.)

35

Copy of the grant of Sûrâpura, dated S 1532 of the king Śrīrangarâya of Vijayanagar found in a palm-leaf ms. in the Matt at Śringēri.

Kannada characters and Telugu language.

ಶೃಂಗೇರಿ ಮಠದ ಕರಡೇಕಾಗದದ ಪುಸ್ತಕದಲ್ಲ ಬರೆದಿರುವ ನೂರಾಪುರದ ತಾಮ್ರ ಶಾಸನ ಪ್ರತಿ.

ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ! ಕರೇರ್ಲರಾ ನಮಸ್ತುಂಗ ೧೫೮೨ ಪ್ಲವ
ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಯಲ್ಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯ ಮುಳುವಾಯ

ಸಿಂಹಾನಾಥಿಷ್ಠಿತ ಶ್ರೀಮತ್ಪಟ್ಟದಾನಂದ ಮಹಾಯೋಗೀಂದ್ರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀ ಕೃಷ್ಣಾನಂದ ಸಾ' ಮುಲವಾರಿ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಬುಲುಕು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ದೇವ ಮಹಾ ರಾಯಲೈ ಯವಾರು ದಂಡಂದೆಟ್ಟಿ ಸಮರ್ಪಿಂಟಿನ ಭೂದಾನ ಧರ್ಮ ಶಾಸನಮು | ಜಲಗರಮಾನಿ ಸೂರಾಪುರಮು ಅನೆ ಗ್ರಾಮಮುನ್ನು ಗೋಪಾಲಸ್ವಾಮಿ ಪೂಜಕು | ಯಾತಥಾ ತಿಥಿ ಪುಣ್ಯಕಾಲಮಂದು ಸಹರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕ ಮುಗಾ ಕೃಷ್ಣಾರ್ಪಣಂಗಾ ಸಮರ್ಪಿಂಟಿನ ಭೂದಾನಗ್ರಾಮಧರ್ಮಸಾಧನಮು.

Note.

This also purports to be a copy of a copper plate grant and seems like an abbreviated form of the Sûrâpura copper plate grant published in the last year's Report, M. A. R. 1933, P. 183.

It is in Telugu language and records the gift of a village Jalagara-mâni Sûrâpura to the ascetic Kṛishṇânandasvâmi of the Muḷbâgal Matt (called Muḷuvâyi-simhâsana) by the Vijayanagar king Śrîrangarâya-dêva-mahârâyalaivaru, *i.e.*, Śrîrangarâya VI for the worship of the god Gôpalasvâmi, the tutelary deity of the Matt. It is issued on the date S' 1582 Plava sam. Kâr. su. 15 which corresponds to 27th October 1661.

The village Sûrâpura, granted in this record is about two miles from Bêlûr and like Raṇaghatṭa of the previous record now belongs to the Śringêri Matt.

36

At the village Paśchimavâhini in the hobli of Mêlupâlu on the first stone standing in front of Gôpinâtha temple.

Size 4' × 1'

Kannada language and characters.

ಅದೇ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋಪೀನಾಥದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

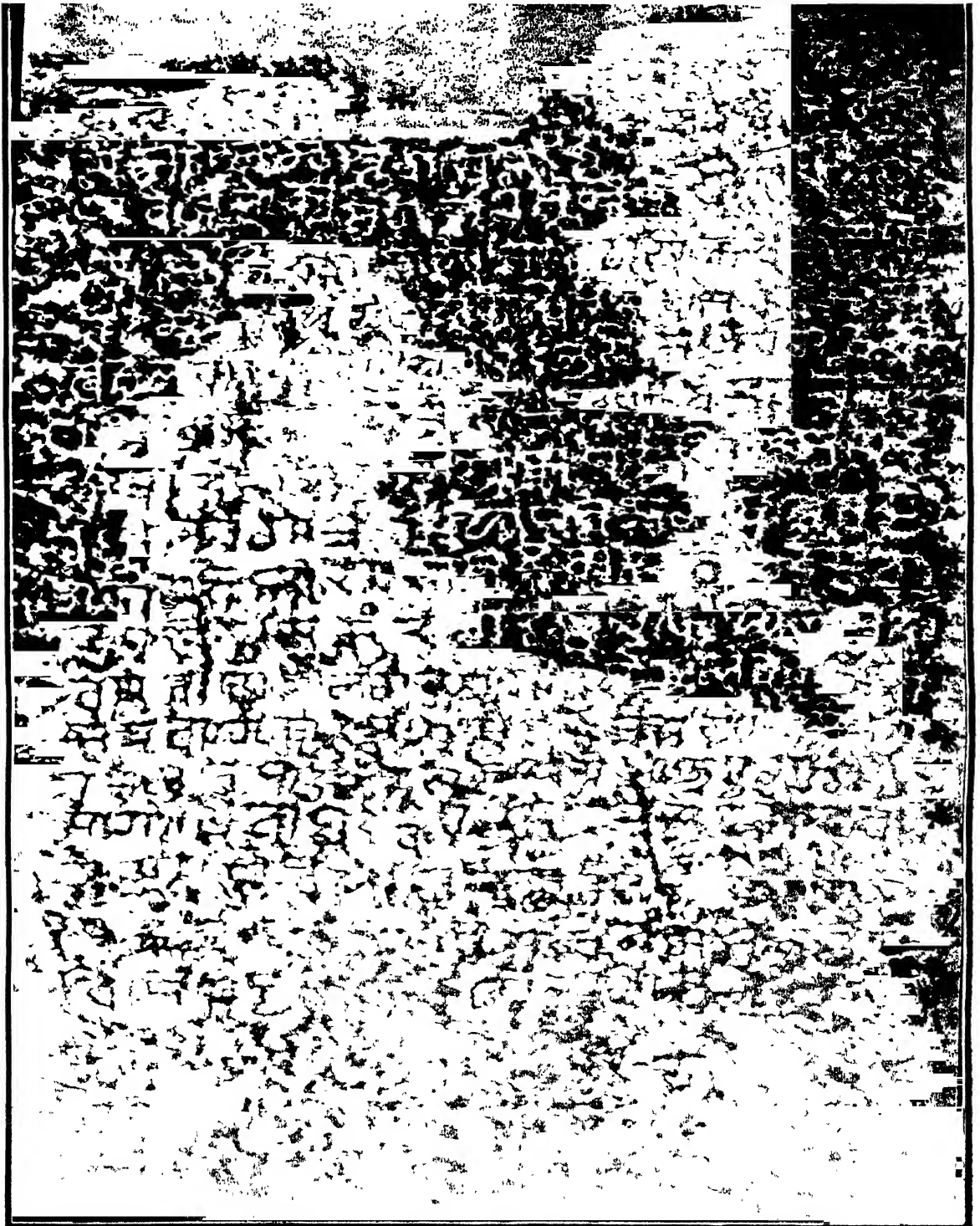
ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

- | | |
|----------------------------|---------------------------|
| 1. ಬೊಲ್ಲರನು . . | 7. ಕೊಂಡು ಪಶ್ಚಿಮವಾಹಿ |
| 2. ಅಯ್ಯತ್ತುನಾಡಕೆ | 8. ನಿಯ ಗೋಪಾಲದೇವರ ಅ |
| 3. ಗಣದಾಳೆಹಳೆಯಧೂಮಿ | 9. ಮೃತಪಡಿಗೇ ಧಾರಾಪೂ |
| 4. ಉತ್ತಾರವಕೊಂಡು ಅದ [ಕೈ] ಕೃ | 10. ವರ್ತವಾಗಿ ಕೊಟ್ಟನು \| ಯೇ |
| 5. ಯವಾಗಿ ಅಧಿಕಾರಿ ಬೈಸದಿ | 11. ಧರ್ಮವನಳದವರು ಪಾಪ |
| 6. ಎಂದ ? ದಾನಕ್ರಯವಾಗಿ | 12. ದಲು ಹೋಹರು |

Note.

This inscription is engraved in Kannada characters of the 14th century. Some letters in lines 1 and 2 are not clearly legible as they are not well carved.

PASCHIMAVAHINI STONE INSCRIPTION OF VIDYARANYA.



The inscription records the gift of some lands in the village Bâlehalli for the expenses of offering food to the god Gôpâladêvaru (same as the present god Gôpinâtha) in the village Paśchimavâhini. The donor is named Bollarasa. He was a subordinate of the famous minister Mâdhavamantri or Mâdarasa' (See p. 126 of the present report). The village Bâlehalli is situated at a distance of two miles from Bâlehonpur in Narasimharâjapura Sub-Taluk, Kadur District and is the headquarters of a Vîraśaiva matt and is situated at a distance of about 20 miles from Śringêri. Paśchimavâhini is a village about two miles from Śringêri; and is so called because here the river Tungâ flows westwards and not to the east or north or south, its usual directions.

Bollarasa is stated to have purchased the lands for a price with the approval of the local head of the village (adhikâri byesadimda) but the words used are not quite clear. The usual imprecation that those who violate the charity will incur sin is given at the end of the record.

No date is given. From the paleography, and the mention of Bollarasa, the record seems to belong to the end of the 14th century.

37

On a second slab in front of the Gôpinâtha temple in the same village Paśchimavâhini [Plate XIX].

Size 5'—0" × 1'—6"

Nāgari characters, Kannaḍa language.

ಮೇಲುಪಾಲು ತೋಬಳಿ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋವಿನಾಥದೇವರ ಗುಡಿಯ
ಮುಂದೆ ನಿಂತಿರುವ 1ನೆಯ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 5' × 1½'

1. ಶ್ರೀಗಣಾಧಿಪತಯೇ
2. ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾ
3. ರವೆ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
4. ವೆ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಕವರ್ಷ ನಾವಿ
5. ರದ ಮೂನುರಯೆಂಟನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಮಾಘ
6. ಬಹುಳ ಚತುರ್ದಶಿ ಸೋಮವಾರದಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ
7. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮವ್ವ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ
8. ಶ್ರೀ ಪಾದಂಗಳು ಯೆಂಮ ಶುಕ್ಲ ಪಕ್ಷ ಶ್ರಿಹೃಪುರದ
9. ರಥೀತರ ಗೋತ್ರದ ಅಯ್ಯಪನ ಮಗ ವಿಷ್ಣುಭಟ್ಟ
10. ಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ದೊ
11. ಳ್ಲರಸರು ಕಿಕ್ಕುಂದನಾಡ ಹರವಯ್ಯಲ ನಡು
12. ಪಣ ಭಾಗೆಯೊಳಗೆ ಕುಳಗಾಡನ ಕುಳವಕಡಿದು ಸ
13. ಮಗ್ರವಾಗಿ ಕೊಟ್ಟ ಪಶ್ಚಿಮ ವಾಹಿನಿಯ ಗೋವಾಳದೇವ
14. ರ ಅಮೃತವಡೆಗಂದು ಸಮರ್ಪಿಸ್ತ ಆ ಊರು ಗಾ[ಡು]ಗಳು

15. ಅ ಗೋಪಿನಾಥ ಬೇವರ . . . ಪಹಾರಮೊದರಾದ
 16. ಯಲ್ಲವ ಮಾಡಿಕೊಟ್ಟ
 17. ನಂಮ
 18. . . . ಬಿಟ್ಟ ಗ್ರಾಮದ ಶಿರಾ ಶಾಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. śrī Gaṇādhīpatyē
2. namaḥ namas tūṅga-śiraś-chumbi-chandra-chāmara-chā-
3. rave | trailōkya-nagarāraṁbha-mūla-staṁbhaya Śambha-
4. ve || svasti śrī jayābhyudaya Śaka-varsha sāvi-
5. rada mūnura- yemṭṭaneya Krōdhana-samvatsarada Māgha-
6. bahuḷa chaturdaśi Sōmavāradalu śrīmat paramahamsa
7. parivrajakāchāryarum appa śrī Vidyāraṇya-
8. śrīpādamaṅgaḷu yemūna śuklapaṭṭa Śringapurada
9. Rathītara-gōtrada Ayyapana maga Vishṇubhaṭṭa-
10. ge koṭṭa śilā-śāsanaḥ kramavemtemdaḍe Bo-
11. llarasaru Kikundanaḍa haravaryyali naḍu-
12. vana-bhāgeyolage kuḷagaḍana kuḷava kaḍidu sa-
13. magravāgi koṭṭa Paśchimavāhiniya Gōpāladēva-
14. ra amritapaḍigendu samarpista ā ūru gau [ḍu] gaḷu
15. ā Gōpīnāthadēvara . . . pahāra-modalāda
16. yella māḍikoṭṭa
17. namma
18. biṭṭa grāmada śilā-śāsana śrī śrī śrī-

Note.

This inscription is of importance as it contains a grant made directly by the famous ascetic Vidyāraṇya, guru of the Śringēri Matt. It is dated S' 1308 Krōdhana sam. Māgha ba. 14 Sōmavāra. This date is regular and corresponds to Monday, January 29, 1386. This is the latest of the inscriptions issued during Vidyāraṇya's pontificate at Śringēri (the only exception being Koppa 19 the date of which *i.e.*, S' 1361 Pingala is irregular). According to the Śringeri Matt copper plate grant published with full text in M. A. R. 1933, P. 138, Vidyāraṇya seems to have died some months later in the same year 1386. The epigraph records the gift of some land situated in Kikundanāḍ and received from Bollarasa by the ascetic Vidyāraṇya-śrīpada to Vishṇubhaṭṭa of Śringapura, son of Ayyapa, of Rathītara gōtra who was his Śuklapaṭṭa for offering certain services including the offering of food to the god in the temple of Gōpīnātha at Paśchimavāhini. The details of the land granted and the services entailed on the land are not clear as the letters in the last portion of the epigraph are much jumbled up and not well-carved and are thus not clearly legible.

The village Paśchimavâhini is situated at a bend of the river Tungâ turning to the west and considered to be a holy spot where the sage Vaśishṭha is said to have performed *tapās*. (Cp. E. C. VI Sringeri 12 of S' 1525). The word *śukla-paṭṭa* means white band. Its exact significance is not clear. It is used in some inscriptions connected with the Śringêri Matt (E. C. VI, Koppa 30 of S' 1,300 : Śringêri 36 of S' 1340). It is believed to indicate the probationary stage of *grihasthas* (householders) when they renounce the world but have not yet become full-fledged sanyāsins somewhat like the novices of the Christian church. Kikundanāḍ, the district in which certain lands were granted to the god Gōpinātha is also found referred to in other records of the Śringêri Jagir (E. C. VI, Śringêri 3 and 14). The previous grant (No. 36) refers to a gift made by Bollarasa for the service of food-offerings to the same god. The present grant does not mention any king as ruling but merely names the head of the Śringêri Matt Vidyâranya. The guru seems to have made over part of the above lands to the donee Vishṇubhaṭṭa for looking after the services in the temple of Gōpinātha.

A list is given below of all the inscriptions of Vidyâranya published or noticed so far for reference.

Stone Inscriptions.

(1) Ulaybetṭu stone inscription (Mangalur Taluk, South Canara District) of the reign of Bukka I : refers to some grant to Vidyâgiritīrtha who is probably the same as Vidyâranya : Date S' 1298 Rākshasa sam. Āshāḍha śu 15 Gu = Thursday June 14, A.D. 1375 taking S' 1297 (expired, Rākshasa. Mad. Ep. Rep. 1929, P. 45.

(2) Kudupu stone inscription (Mangalur Taluk) of the same reign, refers to some grant to Vidyâranya of Śringêri : Date S' 1297 Rākshasa sam. Kâr. śu 1, Gu = Thursday 25th October, A.D. 1375, Mad. Ep. Rep. 1929, P. 44.

(3) Bhaṇḍigaḍe Viśvêśvara temple inscription (Koppa Taluk, Kadur District) of the time of Prince Yadugiriya Viruparāya, son of Bukka I, as ruler of Āraga : refers to a grant under the orders of Vidyâranya. Date S' 1300 Kālayukta sam. dvitīya Jyêshṭha śu 15 Śu = Friday 11th June, A.D. 1378 : E. C. VI, Koppa 30.

(4) Nāgalāpur stone inscription (same taluk) of the reign of Harihara II refers to a grant in the presence of Vidyâranya : Date S' 1361 Pingala sam. Kâr. śu 1 Sô. S' 1361 is too late a date for Harihara II who died in 1404. If we take the previous Pingala S' 1299 (expired), the date falls within the reign of Harihara II and corresponds to Monday, 2nd November, A.D. 1377 taking the solar Kârtika, E. C. VI, Koppa 19.

Copper Plates.

(1) Kapālpur Copper plates, Date 1336 A.D. ; Nellore District Insc. Vol. I, P. 109.

- (2) Bestarahalli copper plate copy, Date 1336 A.D., E.C.X., Bagepalli 70.
 (3) Mudayanur Copper plate, Date 1344 A.D. E.C.X., Mulbagal 158.
 (4) Hosur copper plate, Date 1370 (?) A.D., E.C.X., Goribidnur 46.

These four plates are dated early and are generally believed to be spurious (see Ind. Ant. 38, PP. 89-91.)

(5) Śringēri Matt Kadita Śāsana of 1380 of the reign of Harihara II M. A. R. 1933, P. 211.

(6) Śringeri Matt copper plate Śāsana of 1384 of the reign of Harihara II. M.A.R. 1933, P. 132.

(7) Hosahalli plates of Harihara II of S' 1306 (1384 A.D.), J.B.H.S. Bombay, Vol. I, No. 2. P. 1.

(8) Baṅgalore Inam Office copper plate grant of Harihara II of 1386, noticed in M.A.R. 1908, P. 14.

(9) Śringeri Matt copper plate grant of Harihara II of 1386, M.A.R. 1933, P. 138.

This refers to the death of Vidyāraṇya.

(10) Rāmachandrāpur Matt copper plate grant of the reign of king Dēvarāya, dated S' 1371 Śukla sam. Māgha ba 30=12th February A.D. 1450, states that Vidyāraṇya granted certain honours to Chidbōdhabhārati of Gōkarnāda Raghūttama-maṭha, probably spurious, E.C. VIII, Nagar 67.

MYSORE DISTRICT.

38

MYSORE TALUK.

Copper plate grant of Chāgi-Permaḍi purchased from Mr. Sāntarājaśāstri, Mysore City. Three Plates:—

Size 7½" × 2½"

Old Kannada language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲಿ ಅರಮನೆ ವಿದ್ವಾನ್ ಶಾಂತರಾಜಶಾಸ್ತ್ರಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹುಗೆಗಳು. ಹಳಗನ್ನಡಕ್ಷರ. ಪ್ರಮಾಣ 7½" × 2½"

ಒಂದನೆಯ ಹುಗೆಯ ಮುಂಭಾಗ.

1. ಸೃಷ್ಟಿಶ್ರೀ ಚಾಗಿವೆಮ್ಮಾಡಿ ಕುರಾದಾರಿಗೆ ಬಿಟ್ಟಕರಾ
2. ದದತ್ತಿಯನಟದೊನಖ್ವಿಡೆ ವಾವ್ವಾರುಂ ಕವಿರೆಕುಟಿ ಆ
3. ರಮೆಯನಟದೊಂ ಕುರಧಾರಿಯ ಮಗಂಧರಿ ಮುತ್ತರಂ (ಕ)
4. ಕಡೆ ಕೊಳವಂ ದೆಮ್ಮಾವೆಯ ಬಿಡು ಅದ್ವೊಡೆ ಕಡೆಕೊಳದಗಾಮುಣ್ಣುಗ
5. ಈ ದಿನ ಮಕ್ಕಳುಂ ಧರಿ ಮುತ್ತರನ ಮನೆಯೊಳ್ಳತ್ತು ಬಿಡಿಸಿದಂ

ಒಂದನೆಯ ಹುಗೆಯ ಹಿಂಭಾಗ.

6. ಕಡೆಕೊಳಂ ಪಾರವುರಂ ಪಯ್ಯಗೆಯ ಮುಕ್ಕೂಡಲೆ ಬ್ಯಮೊಗದೆ ಪೋಗಿಕಡೆಕೊ
7. ಳಂ ಪಾರವುರಂ ತಣ್ಣಿಯದ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ ಪೋಗಿದೊಕ್ಕೊ
8. ಡಿ ಕಡೆಕೊಳಂ ಪೆರ್ವೆಡು ತಣ್ಣಿಯದ ಮುಕ್ಕೂಡು ಬಡಗ ಮೊ
9. ಗದೆ ಪೋಗಿ ಪನಪುಕ್ಕು ಪರ್ಯದ ಪಡುವ ಪೋಗಿ ಕ
10. ರೊಡಗೇಪುಕಡೆಕೊಳಂ ಪೆರ್ವೆಡು ಮರಿಯನೆಯಮುಕ್ಕೂಡು

ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

11. ಬಡಗ ಅಲದ ಮರಂ ಪಡುವಮೊಗದೆ ಪೋಗಿ ಕಲ್ಕುಪ್ಪೆ
12. ಯಂಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಪರ್ಯದ ಮೂಡನೆಪುಲೆ ಬ
13. ಟಿಯಂ ಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಕಡೆಕೊಳಂ ಮರಿಯನೆ
14. ಎರಡೂರ ಇಕ್ಕೂಡು ಪಡುವ ಪೋಗಿ ಕೆಪುಯ ತೆಂಕ ಕಡೆ ಪಡುವ
15. ಪೋಗಿ ಕದವಿ ಪಡಿಕ ಡಗೇಪುಕಡೆಕೊಳಂ ಮರಿಯನೆ ಪಟ್ಟುಕ್ಕು

ಎರಡನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

16. ಊರ ಮುಕ್ಕೂಡು ತೆಂಕಪೋಗಿ ಕಲ್ಲು ? ತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಪ
17. ಳ್ದ ಪಡುವ ಸೂಪ್ಪಿರೈಯ ಬೆಳೂಪುತೆಂಕಪೋಗಿ
18. ಕಡೆಕೊಳಂ ಪಟ್ಟಲೈಯ್ದಗೆ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ
19. ತಣ್ಣಲಗದಪುತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಅನಗಪೊಡ

ಮೂರನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ

20. ಯಕಿಪುದೇಡಿಂ ಬಡಯ ಪುಣುನೆ ಕಡೆಕೊಳಂ
21. ಪಯ್ಯಗೆ ಪಾರವುರಂ ಮೂಊರ ಮುಕ್ಕೂಡಲಲ್ಲಪೊಲಸೇಮೆ ಕೂಡಿ
22. ತುಂ ಕಡೆ ಕೊಳಂದ ಮಣ್ಣೆಗ ಪೊಪ್ಪುಲಂ ಕೊಡಲಯಂಬ್ಬ
23. ನಿಯ ಕಮ್ಮಿಂ ಮುಪ್ಪುಗೆರಿಯೊಡೆಯೊ ಓದಲ ಪೋಲೆಯಂ ಮಕ್ಕಳಂ.

Transliteration.

I. Plate—front side.

1. svasti śrī Châgiperimnâdi Kulâdârige biṭṭa kalnâ-
2. ḍa dattiyan alidon appode pârvvarum kavile kere â-
3. rameyan alidom Kuladhâriya magam Dharimuttaram ka-
4. Kaḍekolaṣam Bermaveya biḍutildôḍe Kaḍekolaḍa gâmunḍuga-
5. lu besa-makkaḷum Dhari-Muttarana maneyol sattu biḍisidaṁ

I Plate—back side.

6. Kaḍekolaṁ Khâravuraṁ Paydageya mukkûḍal tenka-mogade pôgi Kaḍeko-
7. laṁ Khâravuraṁ Taṇḍeyada mukkûḍu mûḍa-mogade pôgi beḷmoṛa-
8. ḍi Kaḍekolaṁ Pervvedu Taṇḍeyada mukkûḍu baḍagamo-
9. gade pôgi pasare-kallu paḷḷada paḍuva pôgi ka-
10. lloḍagere Kaḍekolaṁ Pervvedu Mariyiseya mukkûḍu

II Plate—front side.

11. baḍaga āḷada maraṁ paḍuva-mogade pôgi kalkuppe-
12. yim baḍaga-mogade pôgi paḷḷada mûḍa neṛile-ba-
13. liyaṁ baḍaga-mogade pôgi Kaḍekolaṁ Mariyise
14. eraḍûra irkkûḍu paḍuva pôgi kereya tenka kaḍe paḍuva
15. pôgi Kadavipaḍi Kaṭṭegere Kaḍekolaṁ Mariyise Paṭṭal mû-

II Plate—back.

16. rûra mukkûdu temka pôgi kallû? tenka-mogade pôgi pa-
17. lîada paḍuva sūldil periya beḷûngû tenka pôgi
18. Kaḍekoḷam Paṭṭal Peydage mukkûdu mûḍa mogade
19. Taṇḍilagadapu tenka-mogade pôgi Asagapoḷe-

III Plate—front.

20. ya kiṛubēdim Baḷeyapuṇuse Kaḍekoḷam
21. Paydage Khâravuraṁ mûṛûra mukkûḍalalli polasime kûḍi-
22. ttum Kaḍekoḷam Damannigappomgulam koḍaliyam balla-
23. siya kanmaṛam Muḷda-geriyodeyam ôḍalipōleyam maṅgaḷam

Translation.

LL. 1—5

Be it well. If any one violates the grant of kalnāḍ made to Kulâdhâri he will have killed Brahmans and cows and destroyed tanks and gardens.

While the son of Kuladhâri, Dhari Muttara, leaving Kaḍekoḷa and Berinmave was fleeing, he (Kuladhâri) died in the house of Dhari Muttara and set free, the gāmuṇḍus of Kaḍekoḷa and their *besavakkaḷ* (servants).

LL. 6—

Going in the southern direction of the junction of Kaḍekoḷa, Khâravura and Paydage (three villages), and to the east of the junction of Kaḍekoḷa, Khâravura and Taṇḍeya and to the north of the white hillock (beḷmorāḍi), Kaḍekoḷa, Pervveḍu and Taṇḍeya and to the west of the Boulder stream (*Pasarekallu-paḷḷa*)² and to the west of the banyan tree to the north of the junction of Kalloḍagere, Kaḍekoḷa, Pervveḍu, and Mariyise and to the north of the heap of stones (*kalkuppe*) and to the north from the Nêrile tree, to the east of the paḷḷa (stream) and to the west of the junction of the two villages Kaḍekoḷa and Mariyise and to the west of the southern side of the tank and to the south of the junction of the three villages Kadavipaḍi, Kaḷtegere, Kaḍekoḷa, Mariyise-paṭṭal and to the south of Kallû and to the west of the stream and to the south of Sūldilperiya Beḷûngû and to the east of the junction of Kaḍekoḷa, Paṭṭal and Peydage and to the south of Taṇḍilagadapu, the boundary (*polasime*) terminates at the junction of Asagapoḷe, Kiṛubēḍu, Baḷeyapuṇuse, with the three villages Kaḍekoḷa, Paydage and Khâravura³. The earth-worker (*maṇṇiga*), gold-worker (*pongulan*), the wood-cutter (*koḍaliyan*), the swordsman (*ballasiya*) and iron-smith (*kanmaṛa*) of Kaḍekoḷa and the lord of Muḷdageri are to read the *Ôle* (document)⁴. Good fortune.

1. This may also be read as oḍḷa poleyam.
2. The meaning of this is far from clear.
3. The boundaries given here cannot be determined properly.
4. The meaning of this is not free from doubt.

Note.

Contents.—This record describes the details of the grant of land given as *kalnāḍ* by Chāgi-Permāḍi to a person named Kulādhāri. Chāgipermaḍi is a name of Nṛipakāma, younger brother of the Ganga King Bhūvikrama according to an inscription of Humcha dated S' 999 (E.C. VIII, Nagar 35). In that record he is said to have gained the title *chāgi* (which means liberal in gifts) by making a gift of elephants (gaja-dānam arthigittu chāgiyemba pesara paḍedan). Bhūvikrama was a son of Śrīvikrama for whom we have a stone inscription in Kallur, Srinivasapur Taluk, which has been assigned to the middle of the 7th century on paleographical grounds (M.A.R. 1917, P. 38). A Chāgimahārāja's grandson Dayasimha-mahārāja of Kadamba-kula is referred to in an inscription of 1095 A.D. (E.C. V, Manjarabad 18). The characters of the present record seem to belong to 10th or 11th century and Chāgi-permāḍi of this record may be assigned to the beginning of 11th century and may be the same as Dayasimha's grandfather.

The villages which are referred to as the boundaries of the land given are Kaḍakoḷa, Mariyise, Khāravura, and Paidage. Kaḍakoḷa is a village in Mysore Taluk, Mysore District, at a distance of about 10 miles south of Mysore City. Mariyise is the same as Marase 3 miles to the north of Kaḍakoḷa. The other two villages must have been situated near Kaḍakoḷa but have now disappeared. At any rate they are not shown in the Taluk map or any other map available.

Nothing else is known from inscriptions about the donee Kulādhāri or his son Dhari Muttara.

The translation of the boundaries given here can only be taken as tentative and is not free from doubt.

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Hosakōṭe grant of the reign of the Mysore King Dēvarāja dated Ś 1589 purchased from Śēshabhaṭṭa, Mysore City. [Plate XX].

Size 1' × 8 $\frac{3}{4}$ "

4 Plates with ring and Boar seal: Nāgari characters.

Sanskrit language.

ಮೈಸೂರು ನಟಿಯಲ್ಲ ಶೇಷಭಟ್ಟರಿಂದ ಕೊಂಡುಕೊಂಡ ದೇವರಾಜೋಡೆಯರ ಕಾಲದಶಕ ೧೫೮೯ನೆಯ
ವರ್ಷದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 1' × 8 $\frac{3}{4}$ "

4 ಹುಲಿಗಳು: ವರಾಹಮುದ್ರೆ: ನಾಗರಾಕ್ಷರ.

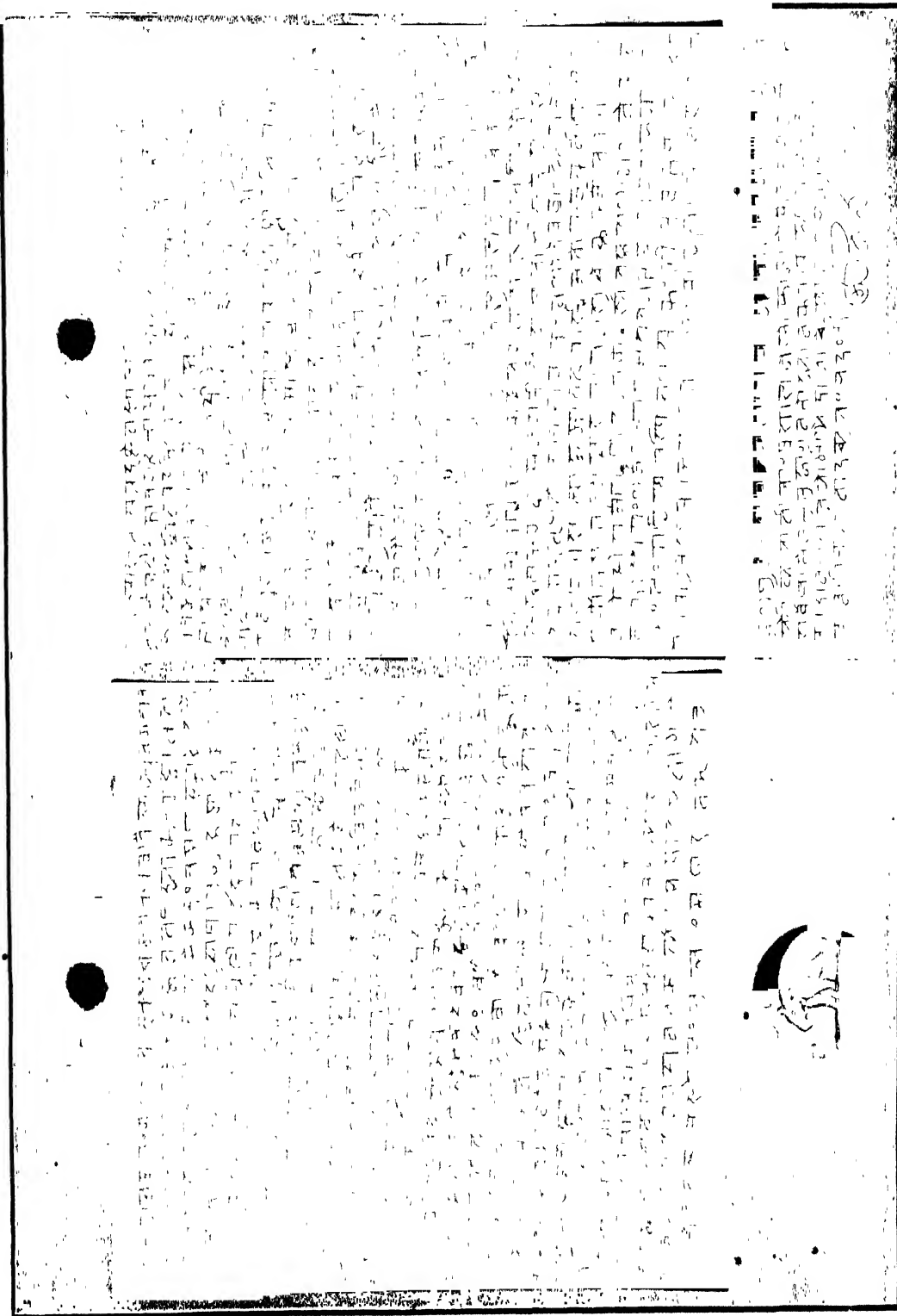
ಸಂಸ್ಕೃತಭಾಷೆ.

- I b. 1. ಶುಭಮಸ್ತು! ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ! ಅಗಜಾನನ ಪದ್ಮಾರ್ಕಂ ಗಜಾನನ
3. ಮಹರ್ಷಿಶಂ! ಅನೇಕದಂತಂ ಧಕ್ಕಾನಾ ಮೇಕದಂತ ಮುಪಾಸ್ತುಹೇ ಹರೇ

4. ಲೇರಾವರಾಹಸ್ಯ ದಂಪ್ಪಾದಂಡೆ ಸಪಾತುವಾ| ಹೇಮಾದ್ರಿಕಲಶಾ
 5. ಯತ್ರಧಾತ್ರೀಚ್ಯತ್ರ ಶ್ರಿಯಂದಧಾ| ಅಸ್ತಿ ಶ್ರೀಮಾನ್ ಜನಪದಃ ಕರ್ನಾಟ ಇತಿ
 6. ವಿಶ್ವತಃ| ನಿತ್ಯಂಪ್ರವರ್ತತೇ ಯತ್ರ ಕಾರ್ತೋ ಧರ್ಮಃಕರಾಮಹಿ| ಪತ್ತನಂತತ್ತ್ವ ವಿ
 7. ಪ್ಯಾತಂ ಶ್ರೀರಂಗವದ ಶಬ್ದಿತಂ| ದೃಶ್ಯತೇ ಸ್ವಃ ಪುರಮಿವ ಕಾವೇರ್ಯಾಂ
 8. ಪ್ರತಿಬಿಂಬಿತಂ| ಅಧ್ಯಾತ್ಮೇ ತತ್ರಕರ್ನಾಟ ಸಿಂಹಾಸನ ಮಧೀಶ್ವರಃ| ಶ್ರೀ
 9. ದೇವರಾಜ ಭೂಪಲಃ ಕರ್ಯಾಣ ಗುಣನಾಗರಃ| ಕಾರ್ಯೇಪ್ರಬುದ್ಧ
 10. ಕಮರಾರಮಣಾಂಪ್ರ ಯುಗ್ಮಂ ಧ್ಯಾತ್ವಾಭಿ ಪೂಜ್ಯನಿಯಮೇನ ಸಹಸ್ರ ನಾ
 11. ಮ್ನಾ| ಹುತ್ವಾಗ್ನಿಮನ್ವತಿ ತರಾಂವನು ಗಾಂಫರಾನಿ ದತ್ವಾಚಿ ವಿಪ್ರನಿವಹಾಯ
 12. ಜಯಶ್ಯಜಸ್ರಂ| ದಾತರಿ ದಯಾಸಮುದ್ರ ದಕ್ಷದಾಕ್ಷಿಂಣ್ಯ ಶೇವಧಾ ಧೀರಃ|
 13. ರಕ್ಷತಿಧರಾ ಮಮಪ್ಪಿನ್ ರಾಘವ ಇವನರ್ವತಃ ಸೌಖ್ಯಂ| ಕಶೋರೋ
 14. ದೇವರಾಜಃ ಸುಕವಿ ಶುಭಗಿರಾಂ ಕಃ ಪದಂ ದೇವರಾಜಃ ಕನ್ಯಾಗೀದೇವ
 15. ರಾಜಃ ಪ್ರತಿನೃಪವಿಜಯೀ ಕೋನ್ಯಯಂ ದೇವರಾಜಃ| ಕಸಾಮೋದೇವ ರಾ
 16. ಜಃ ಶ್ರಿತಜನಧರಣೀ ಕಃ ಕೃಷೀದೇವರಾಜಃ ಭವ್ಯಪ್ರಶ್ನೇಷು ಚೇತ್ಕಂಪ್ರತಿ
 17. ವಚನತಯಾ ಕೀರ್ತ್ಯತೇ ದೇವರಾಜಃ| ಬುಧಇವ ಪುರಂದರೇಣ ಪ್ರತಿದಿನಮೇತೇ
 18. ನಸತ್ಯತೋರಾಜಾ| ವಿಪ್ರಕುಲವಾರ್ಧಚಂದ್ರಃ ಶ್ರೀಮಾನ್ ಧನೋಜನಾ
 19. ಮಕೋಜಯತಿ| ಪ್ರಾಕ್ತನೈಃ ಪೃಥಿವೀಪಾರೈಃ ಕಾಕುಸ್ಥೈರಿ ವಸತ್ಯತಃ
 20. ರಾಮಂಸುಮಂತ್ರಕ ಇವದೇವರಾಜ ಮುಪಾಶ್ರಿತಃ| ಪೂರ್ವಂಗುರ್ಬರ ದೇಶಾದಾ
 21. ಗಚ್ಛಂನೇವ ಚಾಮರಾಜಾಯ| ದತ್ವಾ ಕರ್ನಾಧರಣಂ ರೇಭೇಯಃ ಪಾರಿತೋಷಿಕಾ
 22. ನ್ನಿವಿಧಾನ್| ದಾಯಂದಾಯಂ ವಿಚಿತ್ರಂ ರುಚಿರಮಣಿಗಣಂ ದೇವರಾಜಾ
 23. ಯ ನಿತ್ಯಂ ಗ್ರಾಹಂಗ್ರಾಹಂ ಪರಾರ್ಥ್ಯಂ ವನನಮಹಿ ಧನಂ ಗ್ರಾಮರತ್ನಾನಿ
 24. ತುಷ್ಟಃ| ವಾಪ್ಯಃ ಕೂಪಾಂಸ್ತಟಾಕಾನಹಿ ವಿಪುಲತರಾ ನಾಲಯಾಂ ದೇವತಾನಾಂ
 25. ಆರಾಮಾನಂನ ಸತ್ಪಾಣ್ಯಹಿ ದೃಢಮನಸಾ ಕಾರಯತ್ಯಾದರೇಣ| ಶೀಲೇ
 26. ನ ವ್ಯತ್ತೇನ ಧಿಯಾಧನೇನ ದಾನೇನಕೀರ್ತ್ಯಾ ದಯಯಾದಮೇನ| ಗುಣೈ
 27. ರಶೇಷೈರತುರೋಹಿ ಸೋಯಂ ತುರಾಂ ಮಹಾದಾನ ಕೃದಾರು
- II a. 28. ರೋಹಿ| ಅಜ್ಞಪ್ರಃ ಸ್ವಪ್ನದೃಷ್ಟೇನ ಸಾಕ್ಷಾದೇಷ ಕರ್ಪದಿನಾ| ನಪ್ರ ಕೋಟೀಶ್ವರಸ್ಥಾ
29. ನೇಸರೋಮಹದ ಕಾರಯತ್| ರಾಮೇಶ್ವರೇ ಚಾಂನಸತ್ರಂ ಸುಬ್ರಂಹ್ಮಣೈ ರಥೋತ್ಸವಂ
 30. ಕಾಶ್ಯಾಂಧರ್ಮಾನ್ ಬಹುವಿಧಾನೇವ ಮಾದೀನ ಕಾರಯತ್| ತಸ್ಯಾಸ್ಯ ಧರ್ಮಪತ್ನೀ
 31. ಪರಮೇಶ ಸ್ಯೇವಪಾರ್ವತೀದೇವೀ| ಆತ್ಮೇರಿವ ಅನುಸೂಯಾ ಶುಭಶೀರಾರಾಮ
 32. ಧಾಯಂಬಾ| ಧೀಮತೀ ದ್ರಾಪದೀವೇಯಂ ವೈದೇಹೀವ ದಯಾವತಿ| ಗಾರ್ಗೀ
 33. ವ ಸರ್ವ ಧರ್ಮಜ್ಞಾ ವಸುಧೇವ ಕ್ಷಮಾಪರಾ| ಧನೋಜಿ ರೇಷುಕಂಧುಃ ಗಂಗಾಯಾಸ್ಯ
 34. ರಾಮಧಾಯಂಬಾ| ರತ್ನಾನ್ಯುಪಚೀಯಂತ ಯನ್ಮಾದ್ಧದತೋಹಿ ದೇವರಾಜಾಯ|
 35. ಕುರ್ವಗ್ರಹಾರಮೇಕಂ ವಿಪುಲಂ ವಿಪ್ಯಾತ ಮಾವಯೋರ್ನಾಮ್ನಾ| ಇತಿ ರಾಮಧಾಯಿ
 36. ನಾಮ್ನೀ ದಇತಂ ವಿಜ್ಞಾಪಯಾಮಾಸಿ| ಪ್ರಕೃತ್ಯಾ ದಾನಶೂರೋಯಂ ಹಿರಿಯಾ
 37. ಚಾಭಿಯಾಹಿತಃ| ಭಕ್ಷಣಾಯೀಕ್ಷುದಂಡಸ್ಯ ಪ್ರತಿಗ್ರಾಹೀವ ತೋಷಿತಃ|
 38. ಲಬ್ಧ್ವಾನುಜ್ಞಾಂ ದೇವರಾಜಾತ್| ಅಗ್ರಹಾರಂ ಚಕಾರನಃ| ತಸ್ಯಪ್ರಪ್ಯಾ
 39. ಪನಾಯೇದಂ ಲಬ್ಯತೇ ತಾಂಮ್ರಶಾಸನಂ| ಶ್ರೀ ಶಾಲಿವಾಹನಶಃ
 40. ನಿಧಿವಸುಬಾಣೇಂದು ಗಣಿತ ವರ್ಷೇಷು| ಯಾತೇಷು ವರ್ತಮಾನೇ ಪ್ಲವಂಗ
 41. ವರ್ಷೇಮಧಾಮಾಸಿ| ಪಕ್ಷಿಪೂರ್ವೇಂದು ನಯುಕ್ತ ತ್ವೇಯಾಯಾಂತಿಥಾ
 42. ತಥಾ| ಪುಂಜಕಾರೇ ಮಹಂತ್ಯಸ್ಮಿ ದಿವಸೇಶ್ವರವಾಸರೇ| ಶ್ರೀಮದ್ಬಾ
 43. ಹಾಧಿರಾಜೇಂದ್ರ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರೇ| ಚತುಸಮುದ್ರ ಮಧ್ಯಸ್ಥ ಭೂ

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PLATE XX.



44. ಮೀಮಲಯವ್ವುಧಿ! ಬಿರುದಂತೆಂಬರೆ ಗಂಡೇದಿಕ್ಷೇ ಧರಣೀವರಾಹಬರು
 45. ದಾಂಕೆ! ಪ್ರತಿನೃಪತಿ ರತ್ನಮಕುಟೀಕುನುಮ ಸಮೂಹಾರ್ಚಿತಾಂಪ್ರಿಯುಗೆ!
 46. ಶ್ರೀ ನಾರಾಯಣ ಪಾದಪಂಕಜ ಯುಗನ್ಯಸ್ತಾ ಬಿರಾತ್ಮಸ್ಮಿತಾ ಶ್ರೀಮ
 47. ತ್ವಶ್ವಿಮ ರಂಗನಾಥನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರೇ! ಶೂರೆ ಶ್ರೀಮತಿ
 48. ದೇವರಾಜನ್ಯಪತಾ ಪಾತ್ಸಲ್ಯವಾರಾಂನಿಧಾ ದೇವಬ್ರಾಂಹ್ಮಣ ರಕ್ಷಣಾ
 49. ಯ ಪೃಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯಮಾತ್ಮನೃತಿ! ಶ್ರೀಮತ್ಪೋ ಲಂಬಕರ್ನಸ್ಯ ಮಹ
 50. ಷೇ ಗೋತ್ರಸಂಧವೇ! ಆಶ್ವರಾಯನ ಸೂಕ್ತೋಕ್ತ ಕರ್ಮಾಚರಣ ತತ್ಪರಃ
 51. ನಾನೋಜೀಶರ್ಮಣಃ ಪಾತ್ರಃ ಶಿವೋಜೀಸ್ತನುಜನ್ಮಧೀಃ! ಧನ್ಯೋಜೀನಾ
 52. ಮಹಾಸೋಯಂ ಧರ್ಮಪತ್ನಾ ಸಮನ್ವಿತಃ! ಧವ್ಯಂ ಹೊಯಿಸಲ ನಾಡಸ್ಥ
 53. ಕಂನಂಬಾಡಿ ಸ್ವರೇಸ್ಥಿತಂ! ಶ್ರೀಕಂಠೀರವ ಧೂಪಾರಾದ್ವಾ
 54. ನಧಾರಾಪುರಸ್ವರಂ! ಮಯಾಪ್ರತಿಗೃಹೀತಂ ಸ್ರಾಕ್ಯುರ್ಯಾ ರಾಮಸಮನ್ವಿ
 II b. 55. ತಂ! ಧನ್ಯೋಜಿ ರಾಮಧಾಯಂವ್ವ ಪುರಂ ಪ್ರತ್ಯಭಿಧಾನತಃ!
 56. ಹೊಸೂರು ಕಬ್ಬಲಗೆರೆ ಪುರಾಬ್ಯಗ್ರಾಪ! ಯುಗ್ಮತಃ! ಅಶ್ವಿತಂ ಪಶ್ಚಿಮಾ
 57. ಮಾಶಾಂ ಮಹೀಸುರ ಮನೋಹರಂ! ಸಂಹೃಜಾಯಾ ಮಹಾನದ್ಯಾಃ ಉತ್ತರಂತೀರ
 58. ಮಾಶ್ವಿತಂ! ಪ್ರಾಗ್ಗೇಶಮಾಶ್ವಿತಂ ಗ್ರಾಮಾದ್ಗೋಪಾಲ ಪುರನಾಮತಃ! ಶ್ರೀ ಮಾವಿ
 59. ನಕೇರೆ ಗ್ರಾಮಾದ್ಧಕ್ಷಿಣಾಂ ದಿಶಮಾಶ್ವಿತಂ! ಹೊಸಕೋಟ ಇತಿಖ್ಯಾತಮದೀಯಂ
 60. ಗ್ರಾಮಮುತ್ತಮಂ! ಸಾಂಗಶ್ರುತಿಮೀಮಾಂಸಾ ಸ್ವೈತಿವಿದ್ಯಾಃ ಶ್ರುತಕರ್ಮನಿ
 61. ರತಧ್ಯಃ! ನಾನಾವಿಧ ನಾಮಧ್ಯೋವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ಸೂತ್ರೇಭ್ಯಃ |
 62. ಶ್ರೀ ದೇವರಾಜನ್ಯಪತೇ ರನುಜ್ಜಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈಃ! ಸಹರಂಜ್ಯೋದ
 63. ಕಧಾರಾಪೂರ್ವಂ ಪ್ರದೇದೇಹ್ಯಹಂ ನಮಮ! ಚತ್ವಾರಿಂಶದ್ವೈತ್ಯೇ ಸ್ತ್ರೀಪಾದಯುಕ್ತಾಃ
 64. ಶುಭಾಇಹಗ್ರಾಮೇ! ಆಚಂದ್ರತಾರಭೋಗ್ಯಾ ಮಮಸಪಾದ್ಯೈಕವೃತ್ತಿರಿಹ
 65. ವೃತ್ತಿಪ್ರತಿ ಗೃಹೀತ್ವಣಾ ಮಿತರೇಷಾಂ ಧ್ವಜನ್ಮನಾಂ! ಗೋತ್ರಶಾಖಾಭಿಧಾನಾ
 66. ನಿವೃತ್ತಿ ಸಂಖ್ಯಾಚಲಬೃತೆ! ಶ್ರೀಮಾನ್ವರದ್ವಾಜ ಕುರಾಬ್ಜಿಚಂದ್ರೋಗ್ರಿತ್ಯಾಂ
 67. ನದಾನಾಭಿರತೋ ಯಜುರ್ವಿತ್! ನೃಜುಂಡಭಟ್ಟಾತ್ಮಜ ಯೇಕವೃತ್ತಿ ಮುಪಾಶ್ಚತೆ ಲಂಗ
 68. ಣಸೋಮಯಾಜೀ! ಕಾಂಡಿನ್ಯ ಅಪಸ್ತಂಬೋಯಂ ಸುತೋಪ್ಯಚ್ಚಾವಧಾನಿನಃ! ನರ
 69. ಸಿಂಹಾಭಿಧೋಯಜ್ವಾ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೆ! ರಾಮಾಭಟ್ಟಸುತೋ ಬುಗ್ವಿದ್ಯಾ
 70. ರದ್ವಾಜಸಗೋತ್ರಜಃ! ನೀಲಕಂಠಾಭಿಧೋಯಜ್ವಾ ವೃತ್ತಿಮೇಕಾಮುಪಾಶ್ಚತೆ! ಬು
 71. ಗ್ವಿತ್ತಿರುಮರಾರ್ಯಸ್ಯಸುತಃ ಶ್ರೀವತ್ಸಗೋತ್ರಜಃ! ವೇದಾಂತವೇತ್ತಾ ನೃಹರೀವೃ
 72. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೆ! ನೈದ್ರಪಕಾಶ್ಯಪಗೋತ್ರೋ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾರ್ಯ ಸಂ
 73. ಜಾತಃ! ಯೇಕಾಂವೃತ್ತಿಂ ಭುಜಿಸ್ವರ್ತಾ ಶೇಷಾದ್ರಿ ದೀಕ್ಷಿತೋಹೃತ್! ತಿರುಕಾಮೈಯತನ
 74. ಯಃ ಪುರುಷೋತ್ತಮನಾಮಕಃ! ಧಾರದ್ವಾಜೋ ಯಜುರ್ವೇದೀವೃತ್ತಿ ಮೇಕಾಂಸಮಶ್ಚತೆ! ಸುತೋ
 75. ದೇವರಥಾನ್ಯ ಸುಬ್ರಂಹ್ಮಣ್ಯಾಹ್ಯಯಸ್ಸಧೀಃ! ವಾಧೂಲಜೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇಕಾಂ
 76. ಸಮಶ್ಚತೆ! ಹಾರೀತಸ್ತು ಯಜುರ್ವೇದೀ ವೆಂಕಟಾದ್ರೀಃ ಕುಮಾರಕಃ! ಧೀಮಾನ್ವೆಂಕಟ ಕೃಷ್ಣೋಯಂ
 77. ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೆ! ನೃಸಿಂಹಭಟ್ಟತನಯಃ ಧಾರದ್ವಾಜಸಗೋತ್ರಜಃ! ಬುಗ್ವಿದ್ವಂಕ
 78. ಟಕೃಷ್ಣೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೆ! ಆಪ್ಪಾಜಿಧಾಗವತಜ ಶ್ರೀವತ್ಸ ಕುರಾಬ್ಜಿಪಾ
 79. ವಿರ್ಣಸುಧಾಂತುಃ! ಭುಂಜೇ ಯಜುರ್ವೇದೇಕಾಂ ವೃತ್ತಿಂ ಗೋಪಾಲಭಾಗವತಃ! ಹಾರೀತಗೋತ್ರ ಸಂ
 80. ಜಾತಃ ಆಶ್ವರಾಯಸಸೂತ್ರವಾನ್! ಗಿರಿಯಪ್ಪಸುತೋ ಧೀಮಾನ್ ಲಕ್ಷ್ಮೀಯಸ್ತೀಕ ವೃತ್ತಿಧಾತ್
 81. ಕಮರೇಯಸ್ಯತನಯಃ ಶ್ರೀವತ್ಸಾನ್ವಯಸಂಧವಃ! ಕೊಂಡೆಯಾಬ್ಬೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇ
 82. ಕಾಂ ಸಮಶ್ಚತೆ! ಶೇಷಾದ್ರಿಭಟ್ಟತನಯಃ ವೆಂಕಟಾದ್ರೀಶನಾಮಕಃ! ಬಹ್ಯಚ್ಚಾಶ್ಯಪಃ
 83. ಸೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೆ! ಆಶ್ವರಾಯನ ಗೋತ್ರೋಕ್ತ ಶ್ರೀ ಕಾತ್ಯಾಯನ ಸೂತ್ರವಾನ್!

84. ಸಮಶ್ಚ ತ ವೃತ್ತಿಮೇಕಾಂ ಸರ್ವೈಯಸುತ ಔಧಲಃ| ಗಂಗಾಧರಸ್ಯ ತನಯೋರಾ
 III a. 85. ಮಾಲಾಕರನಾಮಕಃ| ಬುಗ್ಬೇದೀ ಗೌತಮಸ್ತೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತ|
 86. ಗಂಗಾಧರಸ್ಯ ತನಯೋ ವೀರಾಲಾಕರನಾಮಕಃ| ಬುಗ್ಬೇದೀ ಗೌತಮಸ್ತೋಯಂ ವೃ
 87. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೇ| ಗಂಗಾಧರಸ್ಯ ತನಯೋ ಬುಗ್ಬಿದ್ವಾವಜಿ ನಾಮಕಃ|
 88. ಗೌತಮಾನ್ವಯ ಸಂಜಾತೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೇ| ಬುಗ್ಬಿಲ್ಲಾತಪ ಗೋ
 89. ತ್ತೋಯಂ ರೂಪಜೇಸ್ತ ನಯಸುಧೀಃ| ಸದಾಶಿವೋ ಮಹಾಪ್ರಾಚ್ಛೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮ
 90. ಶ್ಚ ತೇ| ವಿಶ್ವನಾಥಸ್ಯ ತನಯೋ ಬುಗ್ಬಿತ್ಪಾಲಸ್ಯ ಗೋತ್ರಜಃ| ಧೀಮಾನ್ ಭಗ
 91. ವತೀದಾಸೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೇ| ದೇವಜೇಸ್ತನಯೋ ಬುಗ್ಬಿಲ್ಲಂಬ ಕರ್ನಸ್ಯ
 92. ಗೋತ್ರಜಃ| ಅಚ್ಛಾಲ್ಯಯೋ ವೃತ್ತಿಮೇಕಾ ಮಾಚಂದ್ರಾರ್ಕ ಮುಪಾಶ್ಚ ತೇ| ಬುಗ್ಬಿಚ್ಛೋ
 93. ವತ್ಸಗೋತ್ತೋಯಂ ಮುರಾರಿತನಯಃಸುಧೀಃ| ವಿಷ್ಣುಜೀ ಸರ್ವಧರ್ಮಜ್ಞೋ ವೃತ್ತಿ
 94. ಮೇಕಾ ಮುಪಾಶ್ಚ ತೇ| ಬುಗ್ಬೇದೀ ಲಂಬಕರ್ನೋಯ ಮಿಂದ್ರದಾಸ ಸುತಸ್ಸುಧೀಃ| ಅ
 95. ಚ್ಛಿಪಮಹಿತೋ ದೀಮಾನ್ವೃತ್ತಿಮೇಕಾ ಮುಪಾಶ್ಚ ತೇ| ಕೊಂಡುಭಟ್ಟಸ್ಯ ತನಯೋ
 96. ಬುಗ್ಬಿತ್ಪಾಲಕ ಗೋತ್ರಜಃ| ತ್ರಿಪಾದವೃತ್ತಿಂ ಭಜತೇಸುಧೀ ಸಿಂಹಾದ್ರಿ ನಾಮ
 97. ಕಃ| ಬುಗ್ಬಿಲ್ಲಾತಪ ಗೋತ್ತೋಯಂ ವಿಶ್ವನಾಥಸುತಃಸುಧೀಃ| ತ್ರಿಪಾದವೃತ್ತಿಂ ಭ
 98. ಜತೇ ರೂಪಜೀ ಧರ್ಮತತ್ಪರಃ| ಶ್ಯಾಮಾನಸಸ್ತು ಬುಗ್ಬೇದೀ ವಾಸುದೇವ
 99. ಸ್ಯನಂದನಃ| ತ್ರಿಪಾದವೃತ್ತಿಂ ಭಜತೇಕೃಷ್ಣಜೀ ವ್ಯಾಸಧರ್ಮವಿತಃ| ಸುತೋ
 100. ವೆಂಕಟಭಟ್ಟಸ್ಯ ಬುಗ್ಬಿತ್ಪಾಶ್ಯಪ ಗೋತ್ರಜಃ| ಶ್ರೀನಿವಾಸಾ ಹ್ಯಯೋ ವಿ
 101. ದ್ವಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ| ಸುತೋವೆಂಕಟಭಟ್ಟಸ್ಯ ಬುಗ್ಬಿತ್ಪಾಶ್ಯಪ ಗೋತ್ರ
 102. ಜಃ| ಅರ್ಧವೃತ್ತೈ ರಯಂನಾಥೋ ವೆಂಗಂಧಿಷ್ಟೋ ದ್ವಿಜೋತ್ತಮಃ| ಶ್ರೀವತ್ಸ ಆಪ
 103. ಸ್ತಂಬೋಯಂ ಚಿಟ್ಟಭಟ್ಟ ಸುತಸ್ಸುಧೀಃ| ಅರ್ಧವೃತ್ತೈರಯಂನಾಥೋ ಗೋಪಾಲಶ್ಚ ದ್ವಿಜೋ
 104. ತ್ತಮಃ| ಗೌತಮಾನ್ವಯಸಂಜಾತಃ ಶ್ರೀಬೋಧಾಯನ ಸೂತ್ರವಾನ್| ಜಂನೈಯ ತ
 105. ನಯೋಧೀಮಾಂ ನೃಜೈಯಸ್ತ್ವರ್ಧ ವೃತ್ತಿಭಾಕ್| ಭಾರದ್ವಾಜೋ ಬುಗ್ಬಿದೇವ ರಾಮಚಂದ್ರ
 106. ಸ್ಯಪುತ್ರಕಃ ನಾಮ್ನಾ ಲಕ್ಷ್ಮಣಭಟ್ಟೋಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ| ಹಾರೀತ ಅ
 107. ಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾದ್ರಿ ಸುತಸ್ಸುಧೀಃ| ತಿರ್ಮರಾಯ್ಯಾಭಿಧೋ ವಿದ್ವಾನರ್ಧ
 108. ವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ| ಶ್ರೀವತ್ಸ ಆಪಸ್ತಂಬೋಯಂ ಸುತೋಅಬ್ಬಾ ವಧಾನಃ| ಅರ್ಧವೃ
 109. ತ್ತೈರಯಂ ನಾಥೋಶ್ರೀ ದಿವಾಕರ ನಾಮಕಃ| ಭಾರದ್ವಾಜೋ ನರಹರಿಸುತೋ ಯಾ
 110. ಜುಷಸ್ತತ್ಪವಾದೀ ಧರ್ಮಸಕ್ತೋ ಹರಿ ಗುರು ಪದ ಧ್ಯಾನಸೇವಾಧುರೀಣಃ| ದಾ
 111. ಕ್ಷಿಣ್ಯಾಡ್ಯಸ್ತಪದಿ ನರಸಹ್ಯಾಭಿಧಸ್ತ್ವರ್ಧವೃತ್ತಿಂ ಭುಜೇಸೋಯಂ ದ್ವಿಜಕುಲ
 112. ಮರ್ಣಿತ್ಯ ಮೃಷ್ಣಾಂನದಾಯೀ| ಔಧೇಶ್ವರಭಟ್ಟಸ್ಯ ಸುತೋಗಾರ್ಗ್ಯಸ ಗೋತ್ರಜಃ
 113. ಯಜುರ್ವೇದೀ ನೃಸಿಂಹೋಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ| ಶ್ರೀವತ್ಸಾನ್ವಯ ಸಂಜಾತೋ ಕೊ
 114. ಡೈಯತನಯಸ್ಸುಧೀಃ| ಅರ್ಧವೃತ್ತೈರಯಂನಾಥಃ ಶೇಷಾದ್ರಿಶ್ಚೈತ್ತಿರೀಯಕಃ| ವಸಿ
 III b. 115. ಷ್ಠ ಆಪಸ್ತಂಬೋಯಂ ರಂಗೈಯಸ್ಯ ಸುತಸ್ಸುಧೀಃ| ಕಸ್ತೂರೀ ನಾಮಕೋ
 116. ಧೀಮಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ| ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಸೂರೇಸ್ತನಯೋ ವೇದಾಂ
 117. ತ ವಿಸ್ತೃಸಿಂಹಾಯ್ಯುಃ| ಶ್ರೀಯಾಜುಷೋರ್ಧವೃತ್ತಿಂ ಕಾಶಿಕ ಗೋತ್ರಾಬ್ದಿ ಕಾ
 118. ಸ್ತು ಭೋಭುಂಜೇ| ವಾಧೂಲ ಆಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾರ್ಯ ಸುತಃಸುಧೀಃ
 119. ವರದಾಯ್ಯಾಭಿಧೋ ವಿದ್ವಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ| ರಾಮಶಾಸ್ತ್ರ ಸುತೋ
 120. ಧೀಮಾನ್ಬುಗ್ಬಿತ್ಪಾಲಕ ಗೋತ್ರಜಃ| ಅರ್ಧವೃತ್ತೈರಯಂನಾಥೋ ವಿದ್ವಾನ್ಶ್ಯ
 121. ಹರಿನಾಮಕಃ| ಆಪಸ್ತಂಬಃ ಕಾಶಿಕೋಯಂ ತಿಂಮಪೈಯ ಸುತಸ್ಸು
 122. ಧೀಃ| ಅರ್ಧವೃತ್ತೈರಯಂನಾಥಃ ಸುಬ್ರಂಹ್ಮಣ್ಯೋ ದ್ವಿಜೋತ್ತಮಃ| ಕಾಶಿಕಾ
 123. ನ್ವಯಸಂಜಾತ ಬುಗ್ಬಿಚ್ಛಂಕರಭಟ್ಟಜಃ| ಶ್ರೀ ನಾರಾಯಣ ಭಟ್ಟೋತ್ತ ಹ್ಯರ್ಧ

124. ವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಯಜುರ್ವೇದೀ ನಾರಸಿಂಹೈಛನಾಮ್ನಃ ಕುಮಾರಕಃ| ಕಾ
 125. ಶ್ಯಪಾನ್ವಯ ಸಂಜಾತೋ ವೆಂಗಂಧಚ್ಛೋರ್ಧ ವೃತ್ತಿಧಾಕಃ| ರಾಮೈಯಾ ಬ್ಯ
 126. ಸ್ಯತನಯೋಧೀಮಾಂ ರೋಹಿತಗೋತ್ರಜಃ| ಪಾಪೈಯಾಬ್ಯೋ ಯಜುರ್ವೇ
 127. ದೀ ಹೃಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಶ್ರೀವತ್ಸಗೋತ್ರ ಸಂಜಾತೋ ಯಜು
 128. ಪೋಚ್ಛನಛಜಃ| ಧೀಮಾಂಛ್ಚ್ಛೋರ್ಧಚ್ಛೋತ್ರ ಹೃಥವೃತ್ತಿ ಮುಪಾಶ್ಚ
 129. ತೇ| ಪದವಾಕ್ಯ ಪ್ರಮಾಣಚ್ಛೋ ರಾಮಧದ್ರ ಸರಸ್ವತೀ| ಭಿಕ್ಷುಭಿಕ್ಷಾ
 130. ಥ ಮತ್ರಾರ್ಥವೃತ್ತಿಂ ಬ್ರಂಹ್ಮ ವಿದಶ್ಚತೇ| ಬುಕ್ಯಾಬೀಲಂಬ ಕರ್ನೋರಯಂ
 131. ವೀರಭಾಣಶುತಸ್ಸುಧೀಃ| ಪ್ರೇಮಜೀ ಮಹಿಮೋಹೃತ್ ಹೃಥವೃತ್ತಿ ಮುಪಾಶ್ಚ
 132. ತೇ| ಶ್ರೀನಾಥ ತನಯೋ ಧೀಮಾನ್ಯುಗ್ವಿತ್ವಲಸ್ತ್ಯ ಗೋತ್ರಜಃ| ಶ್ಯಾಮ
 133. ಜೀ ದವಿನಾಮಾಯ ಮರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ವತ್ಸರಾಜಸ್ಯತನಯಃ
 134. ಬುಗ್ವಿಚ್ಛ್ರೀವತ್ಸಗೋತ್ರಜಃ| ತ್ರಿಕಂದವೇಭಿಧೋ ವಿದ್ಯಾನರ್ಥವೃತ್ತಿ ಮುಪಾ
 135. ಶ್ಚತೇ| ಉಪನಿಷದ್ಗೋತ್ರಜಾತಃ ಸದಾನಂದಶಬ್ದಹೃಚಃ| ಅಂಬಾದಾಸ
 136. ಸುತೋ ಧೀಮಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ರಾಮಚಂದ್ರಸ್ಯ ತನಯ ಬುಗ್ವಿಚ್ಛ್ರೀವತ್ಸ
 137. ಗೋತ್ರಜಃ| ಕಾಮಾಕ್ಷಿದಾಸ ನಾಮಾಯಂ ಅರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಆಪಸ್ತಂ
 138. ದೋರ್ಥಕಾಂಡಿನೋ ಹೃಣ್ಣಯಾಬ್ಯನುತಸ್ಸುಧೀಃ| ಅಪ್ಪಾಜಿ ನಾಮಕೋ ವಿ
 139. ದ್ಯಾ ನ್ವಾದವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ತನಯೋ ನೀಲಕಂಠಸ್ಯ ಕಾಂಡಿನೋ
 140. ಯಾಜುಷಃಸುಧೀ| ಅಪ್ಪಾಜಿಛಜಃ ನಾಮಾಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ|
 141. ಪುತ್ರಸ್ತ್ವಪ್ಪಲಛಜಃ ವಾಧೂರೋಯಾಜುಷಸ್ಸುಧೀಃ| ಪ್ರಾಜ್ಞಸ್ಮಿರ್ಮಲ ಧ
 142. ಚ್ಛೋರಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ತನಯಶ್ಚಂಪು ಛಜಃ ವತ್ಸಗೋತ್ರಸ್ತು
 IV a 143. ಯಾಜುಷಃ| ನರಸಿಂಹಾಭಿಧೋ ವಿದ್ಯಾನ್ವಾದ ವೃತ್ತಿಮುಪಾಶ್ಚತೇ| ತನಯೋ ರಾ
 144. ಮಛಜಃ ಭಾರದ್ವಾಜಶ್ಚಯಾಜುಷಃ| ವಿದ್ಯಾನ್ವೇಶವಛಜೋರಯಂ ಪಾದವೃತ್ತಿ
 145. ಮುಪಾಶ್ಚತೇ| ಕೇಶವೈಯಸ್ಯ ತನಯೋ ಭಾರದ್ವಾಜಸ್ತು ಯಾಜುಷಃ| ಪಾದ
 146. ವೃತ್ತೇರಯಂನಾಥ ಸ್ಮಿರ್ಮರಾಚಾರ್ಯ ಸಂಜ್ಞಕಃ| ಅಪಸ್ತಂಃ ಕಾಶಿಕೋ
 147. ಯಂ ರಾಮೈಯತನಯಃಸುಧೀಃ| ಅಂಣೈಯನಾಮಕೋ ವಿದ್ಯಾನ್ವಾದವೃತ್ತಿ ಮುಪಾ
 148. ಶ್ಚತೇ| ಅಚ್ಛಾರೈಯಸ್ಯ ತನಯೋಲಂಬ ಕರ್ನಸಗೋತ್ರಕಃ| ಬುಗ್ವೇದೀ ನಾಂ
 149. ದರಸ್ತೋರಯಂ ಪಾದವೃತ್ತಿಂ ಸಮಶ್ಚತೇ| ಭಾರದ್ವಾಜೋ ನಾರಸಿಂಹೈ ಹೆಬ್ಬಾರುವ
 150. ಕುಮಾರಕಃ| ತಂಬಿಹೆಬ್ಬಾರುವಾಬ್ಯೋವಿ ಯಾಜುಷಃ ಪಾದವೃತ್ತಿಧಾಕಃ|
 151. ಕಾಂಡಿನೈಗೋತ್ರ ಸಂಜಾತಃ ಶೇಷಾಚಾರ್ಯ ತನೂಧವಃ| ಶಿಂಗರೈ
 152. ಯೋ ಯಜುರ್ವೇದೀ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಅಪಸ್ತಂಃ ಕಾಶಿಕೋರಯಂ
 153. ತಿರ್ಮರಾರ್ಯ ಸುತಃಸುಧೀಃ| ವೆಂಕಟೇಶಾಭಿಧೋ ವಿದ್ಯಾನ್ವಾದ ವೃ
 154. ತ್ತಿ ಮುಪಾಶ್ಚತೇ| ತಯೇತೇಹೃತ್ಪಥಂನೋಜಿ ರಾಮಧಾಯ ಪುರಾಭಿಧೇ|
 155. ಅಗ್ರಹಾರೇ ವೃತ್ತಿಧಾಜಃ ನಾಕರೈನಾಭಿವರ್ನಿತಾಃ| ಯೇತೇಷಾಮು
 156. ತ್ರ ವಾನಾರ್ಥಮಸ್ಯ ಗ್ರಾಮಸ್ಯನೀಮನಿ| ಕುರ್ಯಾಯಾಃ ಉತ್ತರೇತೀರೇ ಗೃ
 157. ಹಾರಂಮ್ಯಾ ಪ್ರಕಲ್ಪಿತಾಃ| ಪಂಚಾಶತ್ಪದ ವಿಸ್ತೀರ್ಣಂ ತಥಾಶತ ಪ
 158. ದಾಯತಂ| ಸರ್ಥೇನುಧಾಂನೈ ಪರ್ಯಂಕಪ್ರಮುಖೋ ಪಸ್ಕರಾಸ್ಥಿತಂ| ಕೂ
 159. ಪನಿಪುಟ ಸಂಯುಕ್ತಂ ತತ್ಪ್ರಕೃತಕಂ ನಿವೇಶನಂ| ಯೇಕೈಕಸ್ಯ ದ್ವಿಜೇಂದ್ರ
 160. ಸ್ಯದತ್ತಂ ಧಾರಾಪುರಸ್ಸರಂ| ಶಿಂಚುರೈ ಕೇರೇಹಂತ ನಿವಪ್ತೇ ನು ಮ
 161. ನೋಹರೇ| ನವದ್ವೋಣಾಸ್ವಿತೇ ಪಂಚಪಾರೀ ಪರಿಮಿತೇವರೇ| ಕೂನೀಮಡ
 162. ವೆಹಂತ ಪ್ರತಿಷ್ಠಿತೇ ಪ್ರಸ್ಥಸಂಯುತೇಪ್ರಾಜ್ಞೇ| ಪೋಡತನಂಬ್ಯ ದ್ರೋ
 163. ಷೈರ್ಗಣಿತೇ ವಿಹ ಸರ್ವಸನ್ಯಾಥೈ ನಾಲಮಾವಿನ ಹಂತಸ್ತೇ ಹೈ

164. ಕಬಾರೀಮಿತೇಕಿಚಿ ನೊದಕಂತಸ್ಥಿತೇ ಪಂಚದಶ ದ್ಯೋನಾಮಿತೇ ಹಿ
 165. ಚಿ ಅಹತ್ಯಪ್ರಸ್ಥ ಸಂಯುಕ್ತೇ ಹೃಷ್ಣಪಾರೀ ಪೋಮಿತೇ ಕ್ರಮುಕ್ತೇ
 166. ಪವನೇಚ್ಚಿತ್ರರಥ ನಂದನಸಂನಿಧೇ ಯೀಕರ್ಷಕಾಂಶಸ್ಥೋ ಪೈ
 167. ಪಾಂ ದತ್ತೋಧಾರಾಪುರಸ್ಕರಂ ಅದ್ಯಪ್ರದೃತಿ ಹೈತದ್ಗಾಮ ಚತುಸ್ಥೀ
 168. ಮ ಮಧ್ಯವತ್ತೀನಿ ನಿಧಿನಿಕ್ಷೇಪ ಪಯೋದ್ಯಪದಕ್ಷಿಣ್ಯಾ ಗಾಮಿ
 IV b. 169. ಸಿದ್ಧಸಾಧ್ಯಾನಿ ರಂಮ್ಯಾಷ್ಟ ಭೋಗತೇಜಸ್ವಾಂ ಮ್ಯಾನ್ಯೇಷಾಂ
 170. ಧವಂತಿಭೋಗ್ಯಾನಿ ಗ್ರಾಮವರೋಯಮ ಮೀಭರ್ವಿ ಪ್ರಪ್ರವರೈಃ ಕ
 171. ರಿಷ್ಯ ಮಾಣಾನಾಂ ಯೋಗ್ಯೋ ವ್ಯವಹಾರಾಣಾಮಾಧಿಕೃಯ ದಾ
 172. ನ ವಿನಮಯಾಖ್ಯಾನಾಂ ಇಮಂದಿವಸಮಾರಥ್ಯ ಗ್ರಾಮ
 173. ಮೇತಮಮೀದ್ವಿಜಾಃ ಪುತ್ರಪಾತ್ರ ಪ್ರಪಾತ್ರಾದಿ ಕ್ರಮೇಣಾ ಚಂದ್ರತಾ ರ
 174. ಕಂ ಶುಭೋತ್ತರಂ ನಿರಾಬಾಧಂ ಸುಖೇನಾನುಭವಂತಿತಿ ಶ್ರೀಲಂಬ
 175. ಕರ್ನಗೋತ್ರೇಣ ಹ್ಯಾಶ್ವರಾಯನ ಸೂತ್ರೀಣಾ ನಾನೋಜಿನಾಮ್ನಃ ಪಾ
 176. ತ್ರೇಣ ಶಿಖೋಜಿತನಯೇನ ವೈ ಧರ್ಮಪತ್ನೀನಮೇಕೇನ ಶ್ರೀಮದ್ವಿಷ್ಣೋ
 177. ಜಿ ಶರ್ಮಣಾ ನಾನಾವಿಧ ನಾಮಧ್ಯಃ ವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ಸೂ
 178. ತ್ರೇಭ್ಯಃ ಶುಭಚಂತೇಭ್ಯಸ್ತಾರ್ತ ಶ್ರೀಮೈಷ್ಠವತತ್ವ ವಾದಿಭ್ಯಃ
 179. ಸ್ವಹಸ್ತಲವಿತ್ಯರ್ಥೇವರಾಜ ನಾಮಾಕ್ಷರೈಶ್ಚ ಭೈಃ ಸಂಚಿಂಕ್ಷಿ
 180. ತಂ ಭೂವರಾಹ ಮುದ್ರಯಾಚವಿರಾಜಿತಂ ನರ್ವಲಕ್ಷಣ ಸಂಪಂ
 181. ನಂ ತಾಂಮೃಶಾಸನಮುತ್ತಮಂ ಶ್ರೀ ದೇವರಾಜನ್ಯಪತೇರನುಜ್ಞ
 182. ಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈ ಸಹಿರಂಣ್ಯೋದಕ ಧಾರಾಪೂರ್ವಂ
 183. ದತ್ತಂ ಶುಭೋತ್ತರಂ ಭೂಯಾತ್ ಯಸೋಷಯನ್ ಗುರುರಿವ ವಿಬು
 184. ಧಾನ್ಯೇದಾರ್ಥಾರ್ಥವಾಗ್ಗುಂ ಘೈಃ ಶ್ರೀ ದೇವರಾಜ ನೃಪತೇ
 185. ಸ್ವಧಾಂ ಸುಧರ್ಮಾಮಿನಾಧ್ಯಾಸ್ತೇ ತಸ್ಯಾಸ್ಯ ಕೌಶಿಕಾಂ
 186. ಬುಧಿ ಪೂರ್ವೇಂದೋ ರಲಘುಂಗರಾರ್ಯಸ್ಯ ತನಯಸ್ತುತಿರುಮರಾ
 187. ಯೋರ್ವಾಪ್ಯತಾಸೀ ತ್ತಾಂಮೃಶಾಸನ ಶ್ಲೋಕಾಃ ಏಕೈವಧಗಿನೀ ರೋಕೇ
 188. ಸರ್ವೇಷಾ ಮೇವಭೂಧುಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧ
 189. ರಾ ದಾನಪಾಲ ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
 190. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ದೇವರಾಜು.

Transliteration.

I b.

1. śubham astu ! namas tunga-śiraś-chumbi-chandra-chāmara-chāraṇa-
trailōkya-nagarāraṇa-
2. bha-mūla-stambhāya Śaṁbhavé ! Agajānana-padmaṁkamaṁ Gajānana—
3. m ahar-niśam ! anēkadāṁ tam bhaktānāṁ Ēkadamtam upāsmāhe ! Harē
4. līlā-varāhasya dāṁshtrā-dāṁdāḥ sā pātu vah ! Hēmadri-kalāsā
5. yatra Dhātrī chchhatra-śriyam dadhau ! asti śrīmān janapadaḥ Karnāṭa iti
6. viśrutāḥ ! nityam pravartate yatra Kārtā dharmaḥ Kalāḥ api ! pattanaṁ
tatra vi-
7. khyātaṁ Śrīraṅga-pada-śabditam ! dṛśyate Svah-puram iva Kāvērīṁ
8. prati-bimbam ! adhyāste tatra Karnāṭa-saṁphāsanam adhiśvaraḥ ! śrī

9. Dēvarāja-bhūpālāḥ kalyāṇa-guṇa-sāgarāḥ | kālye prabudhya
10. Kamalā-ramaṇāṃghri-yugmaṃ dhyātvā' bhipūjya niyamēna sahasra-nā-
11. mnā | hutvāgnim anvatitarāṃ vasu gāṃ phalāni datvā cha vipra-nivahāya
12. jayatyajasraṃ | dātari dayā-samudre dakshe dākṣiṇīya-śévadhaḥ dhīre |
13. rakshati dharāṃ amashūnin Rāghava iva sarvataḥ saukhyam | kaḥ śūrō
14. Dēvarājāḥ su-kavi-śubha-girāṃ kaḥ padam Dēvarājāḥ kaḥ tyāgi Dēva-
15. rājāḥ prati-nṛipa-vijayī kōnvayam Dēvarājāḥ | kaḥ saumyō Dēvarā-
16. jāḥ śrita-jana-bharaṇe kaḥ kṛipī Dēvarājāḥ bhavya-praśnēshu chēttam
prati-
17. vachanatayā kīrtiyate Dēvarājāḥ | Budha iva Purāṇdarēṇa prati-dinam
ētē-
18. na satkṛitō rājñā || vipra-kula-vārdhi-chandrah śrīmān Dhānnōji-nā-
19. makō jayati || prāktanaiḥ pṛithivī-pālaiḥ Kakusthair iva satkṛitah
20. Rāmam Sumamtraka iva Dēvarājam upāśritah || pūrvam Gurjaradēśād ā-
21. gachchhamn ēva Chāmarājāya | datvā karnābharaṇam lēbhē yaḥ pāritōshikā-
22. n vividhān dāyam dāyam vichitraṃ ruchira-maṇi-gaṇam Dēvarājā-
23. ya nityam grāham grāham parār-dhyam vasanam api dhanam grāma-
ratnāni
24. tushṭah | vāpyah kūpam statākān api vipula-tarān ālayam dēvatānām
25. ārāmān amṇa-satrāṇyapi dṛiḍha-manasā kārayatyādarēṇa | ślī-
26. na vṛittēna dhīyā dhanēna dānēna kīrtiyā dayayā damēna | guṇai-
27. r aśēshair atulōpi sōyam tulam mahā-dāna-kṛid āru-

II A.

28. rōha | Ajñaptaḥ svapna-dṛiṣṭēna sākshād ēsha Kapardīnā | Sapta-kōṭi-
śvara-sthā-
29. ne sarō mahad akārayat | Rāmēśvarē chā-una-satram Subrahmaṇye
rathōtsavam
30. Kāśyām dharmān bahu-vidhān ēvam adīn akārayat | tasyāśya dharmā-
patnī
31. Paramēśasyēva Pārvatī-dēvī | Atrēr iva Anasūyā śubha-ślā Rāma-
32. bhāyambā | dhīmātī Draupadivēyam Vaidēhīva dayāvātī | Gārgī-
33. va sarva-dharmajñā vasudhēva kshamā-parā | Dhanōjir ēsha sindhuḥ
Gangā yāśya
34. Rāmabhāyambā | ratnāny upachīyamte yasmād dadatōpi Dēvarājāya |
35. kurv agrahāram ēkam vipulam vikhyātam avayōr nāmna || iti Rāmabhāyi-
36. nāmni daitam vijñāpayāmāsa | prakṛityā dāna-śūrōyam priyayā
37. chābbhiyāchitah | bhakṣhaṇāyēkshu-daṇḍasya pratigrāhī va tōshitah |
38. labdhvānujñām Dēvarājāt agrahāram chakāra saḥ | tasya prakhyā-
39. panāyēdam likhyate tāmpa-śāsanam | śrī Śālivāhana śake
40. nidhi-vasu-baṇēdu-gaṇita-varshēshu | yātēshu vartamāne Plavaṅga-

41. varshe Madhau mâse | pakshe pûrnêndu-samyukte tṛitīyāyāṁ tithau
42. tathā | puṁṇya-kāle mahamtyasmi [n] divasésvara-vāsare | śrīmad rā-
43. jādhi-rājendre śrī-rāja-paramésvare | chatu [s]-samudra-madhyastha-bhū-
44. mī-valaya-vallabhe | birudantēmbara-gaṁḍe dakshê dharanī-varāha-biru-
45. dānke | prati-nṛpati-ratna-makuṭī-kusuma-samûhâ-rchitâṁghri-yuge |
46. Śrī-Nârāyaṇa-pāda-pankaja-yuga-nyastâkhlātma-sthitau śrīmat-
47. paśchima-Ranganāthanagari-simhâ-sanâdhīśvarê || sûre śrīmati
48. Dēvarāja-nṛpatau vātsalya-vârāṇ-nidhau dēva-brāmhāṇa-rakshaṇā-
49. ya pṛithivī-sâmrājyaṁ ātanvati || śrīmatô Lambakarnasya mahar-
50. shēr gôtra-saṁbhavaḥ | Āśvalāyana-sûtkôkta-karmâ-charaṇa-tatparaḥ
51. Nânôjī-śarmanah pautrah Śivôjês tanujas sudhīḥ | Dhannôjī-nâ-
52. makah sôyam dharma-patnyâ samānvitah | bhavyam iloyisala-nâḍastha-
53. Kannambādi-sthalê sthitau | śrī- Kamṭhīrava-bhūpālād
54. dāna-dhārâ-purassaram | mayâ pratigrihītaṁ prāk kulyâ-rāma-samānvi-

II B.

55. tam | Dhannôjī-Rāmabhāyamāna-puram pratyabhīdhānataḥ ||
56. Hosûru-Kabbilagere-purākhyâ-grāma-yuginataḥ | âśritaṁ paśchi-
57. mām âśāṁ mahīsura-manôharaṁ || Sahya-jâyâ mahâ-nadyâḥ uttaram
tīra-
58. m âśritaṁ prâg-dēsam âśritaṁ grāmād Gôpâlapura-nānataḥ | śrī Mâvi-
59. nakere-grāmād dakshinām disām âśritaṁ | Hosakôṭa iti khyātam madhyaṁ
60. grānam uttamam | sâṁga-śruti-mīmāṁsâ-smṛiti-vidbhyaḥ śrauta-karma-ni-
61. ratabhyaḥ | nânâ-vidha-nāmabhyô viprêbhyaḥ vividha-gôtra-sûtrêbhyaḥ |
62. Śrī Dēvarāja-nṛpatêr anujñayēdam Sadâśiva-pṛityai | sahiranyôḍa-
63. ka-dhārâ-pûrvaṁ pradade hyaham na mama | chatvârīṁśad-vṛittis tripāda-
yuktâḥ
64. śubhâ iha grāmê | â-chandra-târa-bhōgyâ mama sapâdaika-vṛittir iha
65. vṛitti-prati-grihītrīṇāṁ itarêśhām dvijanmanām | gôtra-śâkhabhidhāna-
66. ni vṛitti-saṁkhyâ cha likhyate | śrīman Bharadvāja-kulâbdhi-chandro
nityām-
67. na-dānâbhiratô yajurvit | Nanjunḍabhaṭṭâtāmaja yêka-vṛittim upâśnute
Linga-
68. na-sômayâjī | Kaundinyajāpastambôyam sûtô pyachchâvadhāninaḥ |
Nara-
69. simhvâbhidhō yajvâ vṛittim êkām sama-śnute | Rāmabhaṭṭa-sûtô Rīgvid
Bhâ-
70. radvâja-sagôtrajaḥ | Nīlakamṭhâbhidhō yajvâ vṛittim êkām upâśnute |
Ri-
71. gvit Tirumalāryyasya sutaḥ Śrīvatsa-gôtrajaḥ | vêdânta-vêttâ Nṛiharī vṛi-
72. ttim êkām samaśnute | Naidhrapa-Kâśyapa-gôtrô Lakshminârāyaṇārya-
saṁ-

73. jâtaḥ | yékāṃ vṛittim bhūnte smartâ Śēshādri-dīkshitô hyatra | Tiru-
kāmāya-tana-
74. yaḥ Purushōttama-nāmakah | Bhâradvājô yajurvêdi vṛittim êkām sama-
śnute | sutô
75. Dēvarabhaṭṭasya Subrahmanyâ-livayas sudhīḥ | Vadhūlajô yajurvêdi
vṛittim êkām
76. samaśnute | Hārītas tu Yajurvêdi Venkaṭādrēḥ kumārakah | dhīmān
Venkaṭa-kṛishṇōyam
77. vṛittim êkām samaśnute | Nṛsinḥvabhaṭṭa-tanayah Bhâradvāja-sagōtra-
jah | Ṛigvid Venka-
78. ṭakṛishṇōyam vṛittim êkām samaśnute | Appāji-bhāgavataja Śrīvatsa-
kulābdhi-pā-
79. rvika-sudhāmṣuḥ | bhūnānte Yajurvid êkām vṛittim Gōpāla-bhāgavataḥ |
Hārīta-gōtra-sam-
80. jâtaḥ Āsvalāyana-sūtravān | Giriappa-sutô dhīmān Lakshmaiyas tvēka-
vṛitti-bhāk |
81. Kamalēyasya tanayah Śrīvatsānvaya-sambhavaḥ | Koṇḍaiyākhyô
Yajurvêdi vṛittim ê-
82. kām samaśnutē | Śēshādribhaṭṭa-tanayah Venkaṭādrīsa-nāmakah |
Bahrichaḥ Kāśyapah
83. sōyam vṛittim êkām samaśnute | Āsvalāyana-gōtrōttha śrī-Kātyāyana-
sūtravān |
84. samaśnute vṛittim êkām Sarvaiya-suta Aubhalah | Gangādharasya
tanayô Rā-
- III A. 85. mātṭhākara-nāmakah | Ṛigvêdi Gautamas sōyam vṛittim êkām sama-
śnutē |
86. Gangādharasya tanayô Virāṭhākara-nāmakah | Ṛigvêdi Gautamas sōyam
vṛi-
87. ttim êkām samaśnutē | Gangādharasya tanayô Ṛigvid Vāvaji-nāmakah |
88. Gautamā-nvaya-samjātô vṛittim êkām samaśnutē | Ṛigvil Lātapa-gô-
89. trōyam Rūpajēs tanaya [s] sudhīḥ | Sadāśivô mahā-prājñô vṛittim
êkām sama-
90. śnutē | Viśvanāṭhasya tanayô Ṛigvit Paulastya-gōtrajah | dhīmān Bhaga-
91. vatī-dāsô vṛittim êkām samaśnutē | Dēvajēs tanayô Ṛigvil Lambakarnasya
92. gōtrajah | Āchchālaiyô vṛittim* êkām āchandrārkaṃ upāśnutē | Ṛigvich
chhri-
93. vatsa-gōtrōyam Murāri-tanayah sudhīḥ | Vishṇujī sarva-dhārmajñô
vṛitti-
94. m êkām upāśnutē | Ṛigvêdi Lambakarnōyam Imḍradāsa-sutas sudhīḥ | A-
95. chchāla-mahitô dhīmān vṛittim êkām upāśnutē | Koṇḍu-bhaṭṭasya tanayô

96. Rīgvit Kōsika-gōtrajāḥ | tri-pāda-vṛittim bhajatē sudhī Simhvādri-nāma-
 97. kaḥ | Rīgvit Lāṭapa-gōtrōyam Viśvanātha-sutaḥ sudhīḥ | tri-pāda-vṛittim
 bha-
 98. jatē Rūpājī dharma-tatparaḥ | Śyāmānasas tu Rīgvēdī Vāsudēva-
 99. sya nandananaḥ | tri-pāda-vṛittim bhajatē Kṛishṇājī vyāsa-dharmavit |
 sūtō
 100. Venkaṭabhaṭṭasya Rīgvit Kāśyapa-gōtrajāḥ | Śrīnivāsahvayō vi-
 101. dvān ardha-vṛittim upāśnutē | sūtō Venkaṭa-bhaṭṭasya Rīgvit Kāśyapa-
 gōtra-
 102. jāḥ | ardha-vṛittairayam nāthō Vengambhaṭṭō dvijōttamaḥ | Śrīvatsa
 Āpa-
 103. stambōyam Chittibhaṭṭa-sutas sudhīḥ | ardha-vṛittēr ayam nāthō Gōpālaś
 cha dvijō-
 104. ttamaḥ | Gautamānvaya-sanjātaḥ śrī-Bōdhāyana-sūtravān | Janna-
 iya-ta-
 105. nayō dhīmān Najaiyas tvardha-vṛitti-bhāk | Bhāradvājō Rīgvēdī ēsha
 Rāmachandra-
 106. sya putrakah | nāmna Lakshmapabhaṭṭō'yam ardha-vṛittim upāśnutē |
 Hārīta Ā-
 107. pastambōyam Venkaṭādri-sutaḥ sudhīḥ | Tirmalāryābhīdhō vidvān
 ardha-
 108. vṛittim upāśnutē | Śrīvatsa Āpastambōyam sūtō Abbāvadhāninaḥ |
 ardha-vṛi-
 109. ttēr ayam nāthō śrī-Divākara-nāmakaḥ | Bhāradvājō Narahari-sūtō yā-
 110. jushas satyavādī dharmā-saktō Hari-guru-pada-dhyāna-sēva-dhur-
 īṇaḥ | dā-
 111. kshinyādhyas sapadi Narasīhvābbīdas tvardha-vṛittim bhūnte sōyam
 dvija-kula-
 112. manir nitya-mṛishṭāṇna-dāyī " Aubhalēsvarabhaṭṭasya sūtō Gārgya-
 sa-gōtrajāḥ
 113. yajurvēdī Nṛisimhvōyam ardha-vṛittim upāśnutē | Śrīvatsā-nvaya-
 samjātō Ko-
 114. ḍaiya-tanayas sudhīḥ | ardha-vṛittēr ayam nātha Śeshadris Taittirīyakah |
 Vasi-
 III B. 115. sṭha Āpastambōyam Rangaiyasya sutaḥ sudhīḥ | Kastūri-nāmako
 116. dhīmān ardha-vṛittim upāśnutē | śrī-Śrīnivāsasūres tanayō vēdān-
 117. tavin Nṛisimhvāryyah | śrī yājushō' rdha-vṛittim Kausika-gōtrābhi-Kau-
 118. stubhō bhuntē | Vādhūla Āpastambōyam Venkaṭārya-sutaḥ sudhīḥ
 119. Varadāryyābhīdhō vidvān ardha-vṛittim upāśnute | Rāmāśtri-sūtō
 120. dhīmān Rīgvit Kausika-gōtrajāḥ | ardha-vṛittēr ayam nāthō vidvān Nṛi-

121. hari-nāmakah | Āpastambah Kauśikō yam Tinmappaiya-sutas su-
 122. dhīh | ardha-vṛittēr ayam nāthah Subramṇaṇyō dvijōttamah |
 Kauśikā-
 123. nvaya-samjāta Rīgvit Śamkarabhaṭṭajah | Śrī-Nārāyaṇa-bhaṭṭōtra
 hyardha-
 124. vṛittim upāśnute | Yajurvēdī Nārasimhva-bhaṭṭa-nāmnah kumārakah |
 Kā-
 125. śyapānvaya-samjātō Vengambhaṭṭō' rdha-vṛitti-bhāk | Rāmaiyākhyā-
 126. sya tanayō dhīmām Lōhita-gōtrajah | Pāpaiyākhyō Yajurvē-
 127. dī hyardha-vṛittim upāśnutē | Śrīvatsa-gōtra-samjātō Yāju-
 128. shō' chchana-bhaṭṭajah | dhīmām Llakshmaṇa-bhaṭṭō' tra hyardha-
 vṛittim upāśnu-
 129. tē | pada-vākya-pramāṇajñō Rāmabhadra-sarasvatī | bhikshur bhikshā-
 130. rtham atrārdha-vṛittim braṇṇavid āśnutē | Rīksākhī Lambakarnō'yam
 131. Virabhāṇa-sutas sudhīh | Prēmajīmahitō hyatra ardha-vṛittim upāśnu-
 132. tē | Śrīnātha-tanayō dhīmān rīgvit Paulastya-gōtrajah | Śyāma-
 133. jī-davi-nāmāyam ardha-vṛittim upāśnutē | Vatsarājasya tanayah
 134. Rīgviçh-chhrivatsa-gōtrajah | Trikāṇḍavēbbhidhō vidvān ardha-vṛittim
 upā-
 135. śnutē | Upanishad-gōtra-jātaḥ Sadānandaś cha Bahṛichah Ambādāsa-
 136. sūtō dhīmān ardha-vṛittim upāśnutē | Rāmachandrasya tanaya Rīgvi-
 chchhrivatsa-
 137. gōtrajah | Kāmākshi-dāsa-nāmāyam ardha-vṛittim upāśnutē | Āpastam-
 138. bōtha Kaumḍinyō hyaṇṇayākhyā-sutas sudhīh | Appāji-nāmakō vi-
 139. dvān pāda-vṛittim upāśnutē | tanayō Nilakamṭhasya Kaumḍinyō
 140. Yājushah sudhīh | Appāji-bhaṭṭa-nāmāyam pāda-vṛittim upāśnutē |
 141. putrastv Appalabhaṭṭasya Vādhūlō Yājushas sudhīh | prājñas Tirmala-
 bha-
 142. ṭṭōyam pāda-vṛittim upāśnutē | tanayaś Channibhaṭṭasya Vatsa-gōtras tu
 IV A 143. Yājushah | Narasimhvābbhidhō vidvān pāda-vṛittim upāśnutē | tanayō
 Rā-
 144. mabhaṭṭasya Bhāradvājas tu Yājushah | vidvān Kēsava-bhaṭṭōyam pāda-
 vṛitti-
 145. m upāśnutē | Kēsavaiyasya tanayō Bhāradvājas tu Yājushah | pāda-
 146. vṛittēr ayam nāthas Tirmalābhārya-samjñikah | Āpastambah Kauśikō
 147. yam Rāmaiya-tanayah sudhīh | Amṇṇaiya-nāmakō vidvān pāda-vṛittim
 upā-
 148. śnute | Achhālaiyasya tanayō Lambakarna-sagōtrakah | Rīgvēdī Saum-
 149. daras sōyam pāda-vṛittim samaśnute | Bhāradvājō Nārasimhva-Hebbāruva-
 150. kumārakah | Tambihebbāruvākhyō pi Yājushah pāda-vṛitti-bhāk |

151. Kaumḍinya-gôtra-samjâtaḥ Śēśhā-chāryya-tanūbhavaḥ | Śimgarai-
 152. yō Yajurvēdī pāda-vṛittim upāśnutē | Āpastambah Kausikōyam
 153. Tirmalāryya-sutaḥ sudhīḥ | Venkaṭēśābhidhō vidvān pāda-vṛi-
 154. ttim upāśnutē | tayētē hyatra Dhannōji-Rāmabhāyi-purābhidhē |
 155. agraḥarē vṛitti-bhājah sākalyēnābhi-varnitah | yetēśhām a-
 156. tra vāsārtham asya grāmasya sīmani | kulyāyāḥ uttarē tīre gri-
 157. hā rammyā prakalpitāḥ | panchāśat-pada-vistīrnam tathā śata-pa-
 158. dāyatam | sa-dhēnu-dhānya-paryamka-pramukhō | paskarānvitam | kū-
 159. pa-nishkūṭa-saṁyuktam tattraikaikam nivēśanam | yēkaikasya dvijēndra-
 160. sya dattam dhārā-purassaram | kimcha Ballēkerē-hamta-nivishṭē suma-
 161. nōharē | nava-drōṇānvitē pancha-khāri-parimitē varē | Kūntmaḍa-
 162. vē-hamta-pratishṭitē prastha-saṁyutē prājyē | shōḍaśa-samkhyā-drō-
 163. nair gaṇitē pi cha sarva-sasyādhī | sālumāvina-hamtasthē hyē-
 164. ka-khāri-mitēpi cha | Nodehanta-sthitē panchadaśa-drōṇāmitē pi
 165. cha | āhatya prastha-saṁyuktē hyasṭa-khāri-parimitē | kramukō-
 166. pavanē Chaitraratna-Nandana-saṁnibhē | yaḥ karshakāṁśas sōpyē-
 167. shām dattō dhārā-purassaram | adya prabhṛiti hyētaḍ-grāma-chatuṣṣi-
 168. ma-madhyā-varttini | nidhi nikshēpa payō dṛishad akshipyaḡāmi

IV. B.

169. siddha sādhyāni | ramyāṣṭa-bhōga-tēja-svāmyānyēśhām
 170. bhavanti bhōgyāni | grāma-varōyam amībhīr vipra-pravaraiḥ ka-
 171. rishyaṁnānām | yōgyō vyavahā-rānām ādhi-kṛaya-dā-
 172. na-vinimayākhyānām | imam divasam ārabhya grāma-
 173. m ētam amī dvijāḥ | putra-pautra-prapautrādi-kramēṇā-chandra-tāra-
 174. kam | śubhōttaram nirābādham sukhēnānubhavamtviti | śrī-Lamba-
 175. karna-gōtrēṇa hyāśvalāyana-sūtrinā | Nānōji-nāmnah pau-
 176. trēṇa Śivōji-tanayēna vai | dharmapatnī-samētēna śrīmad Dhannō-
 177. ji-śarmaṇā | nānā-vidha-nāmabhyah viprēbhīyō vividha-gōtra-sū-
 178. trēbhīyah | śubha-charitēbhya Śinārta-Śrīvaishṇava-Tatvavāḍibhyah |
 179. sva-hasta-likhitair Dēvarājanāmāksharais śubhaiḥ | samchīmni-
 180. tam Bhūvarāha-mudrayā cha virājitam | sarva-lakṣhaṇa-sampam-
 181. nam tāpmra-śāsanaṁ uttamam | śrī-Dēvarāja-nripatēr anujna-
 182. yēdam Sadāśiva-prītyai | sahiramnyōdaka-dhārā-pūrvam
 183. dattam śubhōttaram bhūyat | yas tōshayan gurur iva vibu-
 184. dhān vēdārtha-garbha-vāggumpḥaiḥ | śrī-Dēvarāja-nripatē-
 185. s sabham Sudharmām ivā | dhyāstē | tasyāśya Kausikām-
 186. budhi-pūrnēndōr Alaghaśimgarāryasya | tanayastu Tirumalā-
 187. ryō vyātānt tāpmra-śāsana-ślōkān | ēkaiva bhaginī lōkē
 188. sarvēśhām ēva bhūbhujām | na bhōjyā na kara-grāhyā vipra-dattā
 vasumadha-

189. ra | dāna-pālanayōr madhyê dānāch chhrēyōnupālanam dānāt svargam a-
190. vāpnōti pālanād achyutam padam ||

."Śrī Devarāju."

Text in Dēvanāgarī Characters.

- I B. 1 शुभमस्तु । नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे । त्रैलोक्यनगरारं
2 भमूलस्तंभायशंभवे । अगजाननपद्माकं गजानन
3 महर्निशं । अनेकदंतं भक्तानामेकदंतमुपास्महे । हरे
4 लीलावराहस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा
5 यत्र धात्री छत्रश्रियं दधौ । अस्ति श्रीमान्जनपदः कर्नाटइति
6 विश्रुतः । नित्यं प्रवर्तते यत्र कार्तो धर्मः कलावपि । पत्तनं तत्रवि
7 ख्यातं श्रीरंगपदशद्वितं । दृश्यते स्वःपुरमिव कावेर्यो
8 प्रतिविंबितं । अध्यास्ते तत्र कर्नाटसिंहासमनधीश्वरः श्री
9 देवराजभूपालः कल्याणगुणसागरः । काल्ये प्रबुध्य
10 कमलारमणांघ्रियुग्मं ध्यात्वाभिपूज्य नियमेन सहस्रना
11 म्ना । हुत्वाग्निमन्वातितरां वसुगां फलानि दत्वा च विप्रनिबहाय
12 जयत्यजन्तं । दातरि दयासमुद्रे दक्षे दक्षिण्यशेषधौ धीरे ।
13 रक्षति धराममग्निं राघवइव सर्वतः सौख्यं । कः शूरो
14 देवराजः सुकविशुभगिरां कः पदं देवराजः कस्त्यागी देव
15 राजः प्रतिनृपविजयी कोन्वयं देवराजः । कः सौम्यो देवरा
16 जः श्रितजनभरणे कः कृपी देवराजः भव्यप्रभेषु चेत्यं प्रति
17 वचनतया कीर्त्यते देवराजः । बुध इव पुरंदरेण प्रतिदिनेमेत
18 न सत्कृतो राज्ञः । विप्रकुलवार्धिचंद्रः श्रीमान्प्रभोजिना
19 मको जयति । प्राक्तनैः पृथिवीपालैः काकुत्स्थैरिव सत्कृतः,
20 रामं सुमंत्रक इव देवराजमुपाश्रितः । पूर्वं गुर्जरदेशादा
21 गच्छन्नेव चामराजाय । दत्त्वा कर्नाभरणं लेभे यः पारितोषिका
22 न्विविधान् । दायंदायं विचित्रं रुचिरमणिगणं देवराजा
23 य नित्यं गाढंगाढं परार्थ्यं वसनमपि धनं प्रामरत्नानि
24 तुष्टः । वाप्यः कृपांस्तटाकानपि विपुलतरानालयां देवतानां
25 आरामाननसप्राण्यपि दृढमनसा कारयत्यादरेण । शीले
26 न वृत्तेन धिया धनेन दानेन कीर्त्या दयया दमेन । गुणै
27 रशेषै रतुलोपि सोयं तुलां महादानं कृदारु
II A. 28 रोह । आश्रितः स्वप्रदृष्टेन साक्षादेकपर्विना । स
तकोटीश्वरस्था
29 ने सरो महदकारयत् । रामेश्वरे चानसत्रं सुब्रह्मण्ये
रथोत्सवं
30 काश्यां धर्मान् बहुविधानेवमादीनकारयत् । तस्यास्य
धर्मपत्नी
31 परमेशस्येव पार्वतीदेवी । अत्रैरिव अनसूया शुभशीला राम
32 भार्यबा । धीमती द्रौपदीवेयं वैदेहीव दयावती । गार्गी
33 व सर्वधर्मज्ञा वसुधेव क्षमापरा । धनोजिह्व सिंधुः गंगा यास्य

- 34 रामभायंबा । रत्नान्युपवीयंते यस्माद्दंतोपि देवराजाय ।
 35 कुर्वप्रहारमेकं विपुलं विख्यातमावयोर्नाम्ना । इतिराम
 भायि
 36 नान्नी दहतं विज्ञापयामास । प्रकृत्यादानशूरोयं प्रियया
 37 चाभियाचितः । भक्षणायेक्षुदंडस्य प्रतिग्राहीव तोषितः ।
 38 लब्धवानुक्तां देवराजात् अभहारं चकार सः । तस्य प्रख्या
 39 पनायेदं लिख्यते ताम्रशासनं । श्रीशालिवाहनशके
 40 निधिषसुषार्णेदुगणितवर्षेषु । यातेषु वर्तमाने प्लवंग
 41 वर्षे मधौमासे । पक्षे पूर्णदुसंयुक्ते तृतीयायां तिथौ
 42 तथा । पुण्यकाले महंत्यस्मि दिवसेश्वरवासरे । श्रीमद्द्रा
 43 जाधिराजेंद्रे श्रीराजपरमेश्वरे । चतुसमुद्रमध्यस्थ भू
 44 मीर्वलयवल्लभे । विरुदंतेश्वरगंडे दक्षे धरणीवराहविरु
 45 दंके । प्रतिनृपतिरत्नमकुटीकुसुमसमूहार्चितांघ्रियुगे ।
 46 श्रीनारायणपादपंकजयुगन्यस्ताखिलात्मस्थितौ श्रीम
 47 त्पश्चिमरंगनाथनगरी सिंहासनाधीश्वरे । शूरे श्रीमति
 48 देवराजनृपतौ वात्सल्यवारांनिधौ देवघ्रांक्ष्णरक्षण
 49 य पृथिवीसांम्राज्यमातन्वति । श्रीमतो लंबकर्नस्य मह
 50 र्वेर्गोत्रसंभवः । आश्वलायनसूत्रोक्तकर्माचरणतत्परः ।
 51 नानोजीशर्मणः पौत्रः शिवोजेस्तनुजस्सुधीः । धञ्जोजीना
 52 मकः सोयं धर्मपत्न्या समन्वितः । भव्यं होयिसलनाडस्थ
 53 कंनबाडिस्थले स्थितं । श्रीकंठारवभूपालाहा
 54 नधारापुरस्सरं । मया प्रतिगृहीतं प्राकुल्यारामसमन्वि
 II B. 55 तं । धञ्जोजिरामभायंम्पुनं प्रत्यभिधानतः ।
 56 होसूरु कब्बिलगेरे पुराख्यग्रामयुग्मतः । आश्रितं पश्चिमा
 57 माशां महीसुरमनोहरं । संज्ञायाया महानद्याः उत्तरं तीर
 58 माश्रितं । प्राग्देशमाश्रितं ग्रामाद्रोपालपुरनामतः । श्रीमावि
 59 नकेरेग्रामा इक्षिणां दिशमाश्रितं । होसकोट इति ख्यातं मदीयं
 60 ग्राममुत्तमं । सांगश्रुतिमीमांसास्मृतिविद्भ्यः श्रौतकर्मणि
 61 रतभ्यः । नानाविधनामभ्यो विप्रभ्यो विविधगोत्रसूत्रेभ्यः ।
 62 श्रीदेवराजनृपतेरनुज्ञयेदं सदाशिवप्रीत्यै । सहिरंण्योद
 63 दकधारापूर्वं प्रददे ह्यहं नमम । चत्वरिंशद्भृत्ती क्षिपादयुक्ताः
 64 शुभा इह ग्रामे । आचंद्रतारभोग्या मम सपादैकवृत्तिरिह ।
 65 वृत्तिप्रतिगृहीतृणामितरेषां द्विजन्मनां । गोत्रशाखाभिधाना
 66 नि वृत्तिसंख्या च लिख्यते । श्रीमान्भरद्वाजकुलाब्धि
 चंद्रो नित्यां
 67 नदानामिरतो यजुर्वित् । नंजुडभट्टात्मजयेकवृत्तिमुपाश्रुते लिंग
 68 णस्तोमयाजी । कौंडिन्य आपस्तंबोयं सुतोप्यष्टावधानिनः । नर
 69 सिंहाभिधो यज्वा वृत्तिमेकांसमश्रुते । रामामहसुतोऽरुचिन्ना
 70 रद्वाजसुगोत्रजः । नीलकंठाभिधो यज्वा वृत्तिमेकामुपाश्रुते । ऋ
 71 ग्वित्तिरुमलार्थस्य सुतः श्रीवत्सगोत्रजः । वेदांतधेत्ता सुहरी ह

- 72 सिमेकां समश्नुते । मैत्रुपकाश्यपगोत्रो लक्ष्मीनारायणार्थं सं
 73 जातः । येकां वृत्तिं भुङ्क्ते स्मर्ता शेषाद्रिदीक्षितो ह्यत्र । तिरुका
 मैयतन
 74 यः पुरुषोत्तमनामकः । भारद्वाजो यजुर्वेदी वृत्तिमेकां समश्नुते ।
 सुतो
 75 देवरभट्टस्य सुब्रह्मण्याह्वयस्सुधीः । बाधूलजो यजुर्वेदी वृत्ति
 मेकां
 76 समश्नुते । हारीतस्तु यजुर्वेदी वैकटाद्रेः कुमारकः । धीमान्वैकट
 कृष्णोयं
 77 वृत्तिमेकां समश्नुते । नृसिंहभट्टतनयः भारद्वाजसगोत्रजः । ऋ
 ग्विद्वंशक
 78 टकृष्णोयं वृत्तिमेकांसमश्नुते । अप्पाजिभागवतजश्रीवत्सकुला
 विधपा
 79 विक्सुधांशुः । भुङ्क्ते यजुर्वेदेकां वृत्तिं गोपालभागवतः । हारीत
 गोत्रसं
 80 जातः आश्वलायनसूत्रवान् । गिरियप्पसुतो धीमान्लक्ष्मैयस्त्वे
 कवृत्तिभाक् ।
 81 कमलेयस्य तनयः श्रीवत्सान्वयसंभवः । कौडैयाख्यो यजुर्वेदी वृत्तिमे
 82 कां समश्नुते । शेषाद्रिभट्टतनयः वैकटाद्रीशनामकः । बह्वचः
 काश्यपः
 83 सोयं वृत्तिमेकां समश्नुते । आश्वलायनगोत्रोत्थ श्रीकात्यायन सूत्रवान् ।
 84 समश्नुते वृत्तिमेकां सर्वैयसुत औभलः । गंगाधरस्य तनयो रा
 III A. 85 माठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृत्तिमेकां समश्नुते ।
 86 गंगाधरस्य तनयो वीराठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृ
 87 त्तिमेकां समश्नुते । गंगाधरस्य तनयो ऋग्विद्वाधजिनामकः ।
 88 गौतमान्वयसंजातो वृत्तिमेकां समश्नुते । ऋग्विल्लातपगो
 89 त्रोयं रूपजेस्तनय सुधीः । सदाशिवो महाप्राज्ञो वृत्तिमेकां सम
 90 श्नुते । विश्वनाथस्य तनयो ऋग्वित्पौलस्त्यगोत्रजः । धीमान्भग
 91 वतीदासो वृत्तिमेकां समश्नुते । देवजेस्तनयो ऋग्विल्लंबकनस्य
 92 गोत्रजः । अष्टालैयो वृत्तिमेकामाचंद्रार्कमुपाश्नुते । ऋग्वि

- 93 वत्सगोत्रोयं मुरारितनयः सुधीः । विष्णुजी सर्वधर्मज्ञो वृत्ति
 94 मेकामुपाश्नुते । ऋग्वेदी लंबकनोयमिन्द्रदाससुतस्सुधीः । अ
 95 ष्ठालमहितो धीमान्वृत्तिमेकामुपाश्नुते । कौडभट्टस्य तनयो
 96 ऋग्वित्कोशिकगोत्रजः । त्रिपादवृत्तिं भजते सुधी सिद्धाद्रिनाम
 97 कः । ऋग्विल्लातपगोत्रोयं विश्वनाथसुतः सुधीः । त्रिपादवृत्तिं भ
 98 जते रूपजी धर्मतत्परः । श्यामानसस्तु ऋग्वेदी वासुदेव
 99 स्य नंदनः । त्रिपादवृत्तिं भजते कृष्णाजि व्यासधर्मवित् । सुतो
 100 वैकटभट्टस्य ऋग्वित्काश्यपगोत्रजः । श्रीनिवासाह्वयो वि
 101 द्वातर्धवृत्तिमुपाश्नुते । सुतो वैकटभट्टस्य ऋग्वित्काश्यपगोत्र

- 102 जः । अर्धवृत्तेरयं नाथो वैंगमहो द्विजोत्तमः । श्रीवत्स आप
103 स्तंबोयं चिद्भिभट्टसुतस्सुधीः । अर्धवृत्तेरयं नाथो गोपाल
श्च द्विजो
104 त्तमः । गौतमान्वयसंजातः श्रीबोधायनसूत्रवान् । जनैयत
105 नयो धीमांजयैयस्त्वर्धवृत्तिभाक् । भारद्वाजो ऋग्विदेव
रामचन्द्र
106 स्य पुत्रकः । नास्ना लक्ष्मणभट्टोयमर्धवृत्तिमुपाश्रुते । हारीत
आ
107 पस्तंबोयं वैकटाद्रिसुतस्सुधीः । तिमलार्याभिधो विद्वानर्ध
108 वृत्तिमुपाश्रुते । श्रीवत्स आपस्तंबोयं सुतो अष्वावधानिनः ।

109 सेरयं नाथो श्रीदिवाकरनामकः । भारद्वाजो नरहरिसुतो या
110 जुषस्सत्यवादी धर्मासक्तो हरिगुरुपदध्यानसेवाधुरीणः । दा
111 क्षिण्यात्थ्यस्सपदि नरसिद्धाभिदस्त्वर्धवृत्तिं भुङ्क्ते सोयं
द्विजकुल
112 मणिर्नित्यमृष्टानदायी । औभलेश्वरमद्वयस्य सुतो गार्ग्य
सगोत्रजः
113 यजुर्वेदी नृसिंहोयमर्धवृत्तिमुपाश्रुते । श्रीवत्सान्वयसं
जातो को
114 डैयतनयस्सुधीः । अर्धवृत्तेरयं नाथः शेषाद्रिस्तैत्ति
रीयकः । वसि

III B.

- 115 वृत्तापस्तंबोयं रंगैयस्य सुतस्सुधीः कस्तूरीनामको
116 धीमानर्धवृत्तिमुपाश्रुते । श्रीश्रीनिवांससुरेस्तनयोवेदां
117 तविन्दुसिंहार्यः । श्रीयाजुषोर्धवृत्तिं कौशिकगोत्राब्धि
कौ
118 स्तुभो भुङ्क्ते । वाधूल आपस्तंबोयं वैकटार्यसुतः सुधीः ।
119 वरदार्याभिधो विद्वानर्धवृत्तिमुपाश्रुते । रामशास्त्रिसुतो
120 धीमानृग्वित्कौशिकगोत्रजः । अर्धवृत्तेरयं नाथो विद्वान्
121 हरिनामकः । आपस्तंबः कौशिकोयं तिमलैयसुतस्सु
122 धीः । अर्धवृत्तेरयं नाथः सुब्रह्मण्यो द्विजोत्तमः । कौशिका
123 न्वयसंजात ऋग्विच्छंकरमहजः । श्रीनारायणभट्टोत्र ह्यर्ध
124 वृत्तिमुपाश्रुते । यजुर्वेदी नारसिंहभट्टनाम्नः कुमारकः । का
125 श्यपान्वयसंजातो वैंगमहो र्धवृत्तिभाक् । रामैयाख्य
126 स्य तनयो धीमां लोहितगोत्रजः । पापैयाख्यो यजुर्वे
127 दी ह्यर्धवृत्तिमुपाश्रुते । श्रीवत्सगोत्रसंजातो याजु
128 षो ष्वनमहजः । धीमांल्लक्ष्मणभट्टोत्र ह्यर्धवृत्तिमुपाश्रु
129 ते । पदवाक्यप्रमाणको रामभद्रसरस्वती । भिक्षुमिक्षा
130 र्थ मत्रार्धवृत्तिं ब्रह्मविद्भुते । ऋक्शास्त्री लंबकर्णायं
131 वीरमाणसुतस्सुधीः । प्रेमजी महितोद्यत्र ह्यर्धवृत्तिमुपाश्रु

- 132 ते । श्रीनाथतनयो धीमान्नागवत्पौलस्त्यगोत्रजः । इयाम
 133 जीदधिनामायमर्धवृत्तिमुपाश्रुते । वत्सराजस्य तनयः
 134 ऋग्विष्ण्वत्सगोत्रजः । त्रिकंदवेभिधो विद्वानर्धवृत्तिमुपा
 135 श्रुते । उपनिषद्गोत्रजातः सदानंदश्च बह्वचः । अंबादास
 136 सुतो धीमानर्धवृत्तिमुपाश्रुते । रामचंद्रस्य तनय ऋग्विष्ण्वत्स
 137 गोत्रजः । कामाक्षिदासनामायं अर्धवृत्तिमुपाश्रुते । आपस्तं
 138 बोध कौण्डिन्योद्यणयाख्यसुतस्सुधीः । अप्पाजिनामको वि
 139 द्वाभ्यादवृत्तिमुपाश्रुते । तनयो नीलकण्ठस्य कौण्डिन्यो
 140 याजुषः सुधीः । अप्पाजिभट्टनामायं पादवृत्तिमुपाश्रुते ।
 141 पुत्रस्त्वप्पलभट्टस्य बाधूलो याजुषस्सुधीः । प्राह्वस्तिर्मलभ
 142 द्दोयं पादवृत्तिमुपाश्रुते । तनयश्चंभिभट्टस्य वत्सगोत्रस्तु
 IV A. 143 याजुषः । नरसिंहाभिधो विद्वान्पादवृत्तिमुपाश्रुते । तनयो रा
 144 मभट्टस्य भारद्वाजस्तु याजुषः । विद्वान्केशवभट्टोयं पादवृत्ति
 145 मुपाश्रुते । केशवैयस्य तनयो भारद्वाजस्तु याजुषः । पाद
 146 वृत्तेरयं नाथस्तिर्मलाचार्य्यसंज्ञिकः । आपस्तंबः कौशिको
 147 यं रामैयतनयः सुधीः । अं०णैयनामको विद्वान्पादवृत्तिमुपा
 148 श्रुते । अञ्जालैयस्य तनयो लंबकनसगोत्रकः । ऋग्वेदी सौ
 149 वरस्सोयं पादवृत्तिं समश्रुते । भारद्वाजो नारसिंहदेव्यारुव
 150 कुमारकः । तंविहेव्यारुवाख्योपि याजुषः पादवृत्तिभाक् ।
 151 कौण्डिन्यगोत्रसंजातः शेषाचार्य्यतनूभवः । शिगरै
 152 यो यजुर्वेदी पादवृत्तिमुपाश्रुते । आपस्तंबः कौशिकोयं
 153 तिमलार्य्यसुतः सुधीः । वैकटेशाभिधो विद्वान्पादवृ
 154 त्तिमुपाश्रुते । तयेते ह्यत्र धनोजि रामभायिपुराभिधे ।
 155 अग्रहारे वृत्तिभाजः साकल्येनाभिवर्णिताः । येतेषाम
 156 त्र वासार्थमस्य ग्रामस्य सीमनि । कुल्यायाः उत्तरे तीरेषु
 157 हा रंम्या प्रकल्पिताः । पंचाशत्पदविस्तीर्णं तथा शतप
 158 दायतं । सधेनुधान्यपर्य्यंकप्रमुखोपस्कुरान्वितं । कू
 159 पनिष्कुटसंयुक्तं तत्रैकैकं निवेशनं । येकैकस्य द्विजैन्द्र
 160 स्य दत्तं धारापुरस्सरं । किंच बल्लेकेरेहंतनिविष्टेषुम
 161 नोहरे । नवद्रोणान्विते पंचस्यारीपरिमिते वरे । कूनीमड
 162 वेहंत प्रतिष्ठिते प्रस्थसंयुक्ते प्राज्ये । षोडशसंख्यद्रो
 163 णै र्गणितेपि च सर्वसस्याख्ये । सालुमाविनहंतस्थे शे
 164 कस्यारीमितेपि च । नोदेहंतस्थितेपंचदशद्रोणामितेपि
 165 च । आहत्य प्रस्थसंयुक्ते ह्यष्टस्यारीपरीमिते । क्रमुको
 166 पवने वैत्ररथनन्दनसंनिभे । यः कर्षकांशस्सोप्ये
 167 षां दत्तो धारापुरस्सरं । अद्यप्रभृति ह्येतद्ग्रामचतुस्सी
 168 ममभ्यवर्तीनि । निधिनिक्षेपपयोद्वयवर्क्षि ण्यागामि

IV B.

- 169 सिद्धसाध्यानि । रंम्याष्टभोगतेजस्वांम्यान्धेषां
 170 भवंति भोग्यानि । ~~सत्त्वगोचरानि~~ वैरः क

Translation.

May there be good fortune. Praise of Śambhu. We worship both day and night Gajānana who is a sun to the lotus the Agajānana (the face of Pārvati; that which has not the face of an elephant,) who is an *anēkadanta* (giver of several boons, who has more than one tusk) and *ēkadanta* (bearing a single tusk). May the bar-like tusk of Hari who has become Varāha for sport resting on which the earth with its finial the Golden Mountain (Hemādri) shines like a parasol protect you.

There is a great kingdom known as Karnâṭa in which the *dharma* (right living) of Kṛita-yuga is going on always even in Kali-yuga. In that kingdom is a famous city named Śrīranga which looks like the City of Gods (Svāh-puram iva) reflected in the river Kāvērī. In that city dwells the king Dēvarāja, the ruler of the Karnâṭa throne, and an ocean of good qualities. He rises early in the morning and meditating on the feet of the Lord of Kamalā (Viṣṇu) and

worshipping him according to prescribed rules, by the repetition of his thousand names and pouring oblations into fire, makes profuse gifts to several Brahmans of money, cow and fruits. When this king, liberal in gifts, an ocean of mercy, able, a store-house of courtesy and heroic was ruling the earth there was happiness everywhere as during the reign of Rāma. Dēvarāja is thus praised in answers to good questions :—who is brave? It is Dēvarāja. Who is the object of eulogy of good poets? Dēvarāja. Who is generous? Dēvarāja. Who is a conqueror of enemy kings? Dēvarāja. Who is pleasant-looking? Dēvarāja. Who is kind in protecting his dependants? Dēvarāja.

LL. 17-28.

Like Budha honoured by Purandara (Indra) the great Brahman named Dhannōji, a moon to the ocean, the Brahman race, is honoured daily by this king. Like Sumantraka honoured by the ancient kings who belonged to the lineage of Kākustha, attending on Rāma, the Brahman named Dhannōji was a dependant of the king Dēvarāja. Coming originally from the country of Gūjara he gave a pair of ear-rings to the king Chāmarāja and in return got numerous presents. Giving several beautiful shining jewels to Dēvarāja and receiving for them costly clothes, money and villages the Brahman got constructed, with a firm and loving mind, ponds, wells, tanks, extensive temples for gods, gardens, and feeding-houses. Though unequalled (atula :) on account of his good conduct, righteous acts, intelligence, wealth, liberality, fame, kindness and self-control and innumerable other good qualities he ascended the weighing-pan for the sake of the great gift (Tulābhāradāna).

LL. 28-38.

Directed in a dream by the God Kapardin, he constructed a huge lake in the temple grounds of Saptakōṭīśvara. He set up a feeding-house in Rāmēśvara and instituted a car festival in Subrahmaṇya and dispensed numerous charities in Kāśi. His lawful wife was Rāmabhāyambā like Pārvatī to Paramēśvara, possessed of excellent conduct like Anasūya, wife of Atri, intelligent like Draupadi, kind like Vaidēhi, versed in all dharmas like Gārgī and forgiving like the earth. Dhannōji is the ocean and Rāmabhāyambā is his Gangā. That is why gems grow although he gives them away to Dēvarāja. Rāmabhāyī requested her husband "Make an extensive and famous agrahāra in our name." Thus requested Dhannōji, who was by nature very liberal was highly pleased like a person who receives sugar-cane for eating. Receiving permission from Dēvarāja he created an agrahāra and for publishing it is the following copper-śāsana written.

LL. 39-62.

After the years calculated by nidhis, vasus and arrows and moon (1589) elapsed in the era of Śālivāhana, in the cyclic year Plavanga, in the month Chaitra in the bright fortnight, on the 3rd lunar day, on Sunday, on this sacred occasion, while

the illustrious *raġadhiraġendra*, *raġaparamēśvara*, lord of all land bounded by the four seas, *birudantembaragaṇḍa* (champion over those who claim such and such titles) powerful, possessed of the title *Dharaṇī-varāha*, with his feet worshipped by the flowers in the jewelled crowns of enemy kings, with his mind wholly devoted to the lotus feet of *Nârāyaṇa*, lord of the throne of *Paśchima-Ranganâtha-nagarī* (*Seringapataṇ*), an ocean of love, heroic king *Dēvarāja* was ruling the earth for the protection of gods and Brahmans :—

I named *Dhannōji*, born of the *gōtra* of the illustrious sage *Lambakarna*, performer of rites according to *Āśvalâyana-sūtra*, grandson of *Nânōji*, son of *Śivoji*, in conjunction with my wife, give away absolutely, with pouring of water on gold, for the love of the god *Sadaśiva*, and with the permission of the king *Dēvarāja*, the village named *Hosakōṭe*, belonging to me and situated in *Kannambādi-sthala* of *Hoysala-nāḍu*, received by me previously from the king *Kaṇṭhirava* as a gift with pouring of water, full of canals and gardens, and renamed *Dhannōji-Rāmabhāyamma-pura*, pleasing to Brahmans, situated to the west of the two villages *Hosūr* and *Kabbilagere* and on the north bank of the great river *Kāvêri*, to the east of the village named *Gōpālapura*, to the south of the village *Māvinakere*, to Brahmans of various *gotras* and *sutras*, bearing various names and engaged in the performance of the Vedic rites and versed in the *Vēdas* and their branches, *Mīmāṃsā* and *Smṛitis*.

LL. 63-155.

In this village are 40½ *ṛittis* to be enjoyed for as long as the moon and stars endure and of these 1½ *ṛittis* have been retained by me. The names of the *gōtras* and *śākhās* of the Brahmans to whom the rest of the *ṛittis* are given as also the number of *ṛittis* given are written here :—

Lingana-Sōmayāji, son of *Nanjundabhaṭṭa*, a moon to the ocean, the *Bhāradvāja* lineage and knower of *Yajur-vēda* and engaged constantly in giving food to others receives 1 *ṛitti* : *Narasimha-yajvā*, son of *Achchāvadhāni*, of *Kauṇḍinya-gōtra* and *Āpastamba-sūtra* gets 1 *ṛitti* : *Nilakaṇṭha-yajvā* of *Ṛig-Vēda* and *Bhāradvāja-sagōtra* and son of *Rāmābhaṭṭa* gets 1 *ṛitti* : *Nṛihari* versed in *Vēdānta*, son of *Tirumalārya*, follower of *Ṛig-vēda* and *Śrīvatsa-gōtra* gets one *ṛitti* : *Sēshādri-dīkshita* of *Naidhrapa-Kāśyapa-gōtra* and *Sāmavēda* (*smārta*) son of *Lakshminārayanārya* gets one *ṛitti* : *Purushōttama* of *Bhāradvāja-gōtra* and *Yajus-śākhā* and son of *Tirukāmaia* gets one *ṛitti* : *Subrahmaṇya*, son of *Dēvarabhaṭṭa* of *Vādhūla-gōtra* and *Yajus-śākhā* gets one *ṛitti* : *Venkaṭakṛishṇa*, son of *Venkaṭādri* of *Hārīta-gōtra* and *Yajur Vēda* gets one *ṛitti* : *Vyankatakṛishṇa*, son of *Nṛisimha-bhaṭṭa* of *Bhāradvāja-sagōtra* and *Ṛigvēda* gets one *ṛitti* : *Gōpala-bhāga-vata*, son of *Appāji Bhāgavata*, a full moon to the ocean, the *Śrīvatsa* lineage and a follower of *Yajur-Vēda* gets one *ṛitti* : *Lakshmaia*, son of *Giriyappa* of *Hārīta-gōtra* and *Āśvalâyana-sūtra* gets one *ṛitti* : *Koṇḍaiya*, son of *Kamaleya* of *Śrīvatsa-gōtra* and *Yajus-śākhā* gets one *ṛitti* : *Venkaṭādriśa*, son of *Sēshādribhaṭṭa* and

of R̥ig Vēda and Kāśyapa-gōtra gets one vṛitti: Aubhala, son of Sarvaiya of Āśvalāyana-gōtra and Kātyāyanasūtra gets one vṛitti.

Rāmā-ṭhākara of R̥ig-Vēda and Gautama-gōtra, son of Gangādhara gets 1 vṛitti: Vīrāṭhākara, son of Gangādhara and of Gautama-gōtra and R̥ig-Vēda gets 1 vṛitti: Vāvajī, son of Gangādhara and of Gautama-gōtra and R̥ig-Vēda gets 1 vṛitti: Sadaśiva, of R̥ig-Vēda and Lātapa-gōtra, son of Rūpajī gets 1 vṛitti: Bhagavatīdāsa, of R̥ig-vēda and Paulastya-gōtra and son of Viśvanātha gets 1 vṛitti: Achchālaiya of R̥ig Vēda and Lambakarna-gōtra and son of Dēvajī gets 1 vṛitti: Viṣṇuji, versed in all dharmas and of R̥ig Vēda and Śrīvatsa-gōtra, son of Murāri gets 1 vṛitti: Achchālamahita, son of Indradāsa, of R̥ig Vēda and Lambakarna-gōtra gets 1 vṛitti: Simhvādri, son of Koṇḍubhaṭṭa, of R̥ig Vēda and Kauśika-gōtra gets ¾ vṛitti: Rūpajī, engaged in dharma and son of Viśvanātha of R̥ig Vēda and Lātapa-gōtra gets ¾ vṛitti: Kṛishṇajī, of Śyāmānasa-gōtra and R̥ig Vēda, son of Vāsudēva, proficient in Vyāsa-dharma gets ¾ vṛitti.

Śrīnivāsa, son of Venkaṭabhaṭṭa, of R̥ig Vēda and Kāśyapa-gōtra gets ½ vṛitti: Vengambhaṭṭa, son of Venkaṭabhaṭṭa, of R̥ig Vēda and Kāśyapa-gōtra gets ½ vṛitti: Gōpāla, son of Chīṭṭibhaṭṭa of Śrīvatsa-gōtra and Āpastamba-sūtra gets ½ vṛitti: Najaiya, son Jannaiya, of Gautama-gōtra and Bōdhāyana-sūtra gets ½ vṛitti: Lakshmanabhaṭṭa, son of Rāmāchandra, of R̥ig Vēda and Bhāradvāja-gōtra gets ½ vṛitti: The learned Tirumalārya, son of Venkaṭādri and of Hārīta-gōtra and Āpastamba-sūtra gets ½ vṛitti: Divākara, son of Abbāvadhani of Śrīvatsa-gōtra and Āpastamba-sūtra gets ½ vṛitti.

Narasihva, son of, Narahari of Bhāradvāja-gōtra and Yajur Vēda, truthful, righteous, engaged in devotion to and meditation on the feet of Hari and gurus, and full of *dākshiṇya* (liberality), a jewel to the Brahman race, and giver of sumptuous food every day (to the needy) gets ½ vṛitti: Nṛisinhva, son of Aubhālēs-varabhaṭṭa, of Gārgya-gōtra and Yajur Vēda gets ½ vṛitti: Sēshādri, son of Koḍaiya, of Śrīvatsa-gōtra and Taittirīya-śākhā gets ½ vṛitti: Kastūri, son of Rangaiya, of Vasishṭa-gōtra and Āpastamba-sūtra gets ½ vṛitti.

Nṛisinhvārya, proficient in Vēdānta, and son of Śrīnivāsa-sūri of Yajur Vēda and a Kaustubha jewel to the ocean the Kauśika-gōtra gets ½ vṛitti. The learned Varadārya, son of Venkṭārya of Vādhūla-gōtra and Āpastamba-sūtra gets ½ vṛitti. The learned Nṛihari, son of Rāmāśāstri, of R̥ig Vēda and Kauśika-gōtra gets ½ vṛitti. The eminent Brahman Subrahmanya, son of Timmappaiya, of Āpastamba sūtra and Kauśika-gōtra gets ½ vṛitti: Nārāyanabhaṭṭa, son of Śankarabhaṭṭa of Kauśika-gōtra and R̥ig Vēda gets ½ vṛitti: Vengambhaṭṭa, son of Nārāsimhva-bhaṭṭa of Kāśyapa-gōtra and Yajus-śākhā gets ½ vṛitti: Pāpaiya, son of Rāmāiyya of Lōhita-gōtra and Yajur-Vēda gets ½ vṛitti: Lakshmanabhaṭṭa, son Achchana-bhaṭṭa of Śrīvatsa-gōtra and Yajus-śākhā gets ½ vṛitti: Rāmabhadrasarasvati, an ascetic versed in pada, vākya and pramāṇa (Grammar, Mīmāṃsā and Vēdas) and a knower of Brahma gets half a vṛitti as his alms (bhikṣhā).*

* Prêmaji, son of Vîra Bhâna, of Rîksâkha and Lambakarna-gôtra gets $\frac{1}{2}$ vṛitti: Śyamajidavi, son of Śrinâtha, of Rîk-sâkhâ and Paulastya-gôtra, gets $\frac{1}{2}$ vṛitti: the learned Trikanave, son of Vatsarâja, of Rîk-sâkhâ and Śrîvatsa-gôtra gets $\frac{1}{2}$ vṛitti: Sadânanda, son of 'Ambâdâsa, of Rîk-sâkhâ and Upanishad-gôtra gets $\frac{1}{2}$ vṛitti: Kârnâkshi-dâsa, son of Râmachandra, of Rîk-sâkhâ and Śrîvatsa-gôtra gets $\frac{1}{2}$ vṛitti.

The learned Appâji, son of Anṇaya of Kaundinya-gôtra and Âpastamba-sûtra gets $\frac{1}{2}$ vṛitti: Appâjibhaṭṭa, son of Nilakanṭha, of Kaundinya-gôtra and Yajur Vêda gets $\frac{1}{2}$ vṛitti: Tîrmalabhaṭṭa, son of Appalabhaṭṭa of Vâdhûla-gôtra and Yajur-Vêda gets $\frac{1}{2}$ vṛitti: The learned Narasimhva, son of Channibhaṭṭa, of Vatsa-gôtra and Yajur Vêda gets $\frac{1}{2}$ vṛitti: The learned Kêsavabhaṭṭa, son of Râmabhaṭṭa, of Bhâradvâjagôtra and Yajur Vêda gets $\frac{1}{2}$ vṛitti.

Tîrmalachârya, son of Kêsavaiya, of Bhâradvâja-gôtra and Yajur Vêda gets $\frac{1}{2}$ vṛitti: The learned Anṇaiya, son of Râmaiya of Kausika-gôtra and Âpastamba sûtra gets $\frac{1}{2}$ vṛitti: Saundara, son of Achchâlaiya of Lambakarna-gôtra and Rîg Vêda gets $\frac{1}{2}$ vṛitti: Tambi Hebbâruva, son of Nârasimhva Hebbâruva, of Bhâradvâja gôtra and Yajus-sâkhâ gets $\frac{1}{2}$ vṛitti: Śingaraiya, son of Śeshachârya, of Kaundinya-gôtra and Yajur Vêda gets $\frac{1}{2}$ vṛitti: The learned Venkaṭêsa, son of Tîrmalârya, of Kausika-gôtra and Âpastamba-sûtra gets $\frac{1}{2}$ vṛitti.

LL. 154-168.

These holders of vṛittis in this agrahâra named Dhannôji-Râma-bhâyipura have been described in full.

For the habitation of these Brahmans, beautiful houses have been built on the north bank of the channel (*kulyâ*). For each Brahman is given with pouring of water a house, 50 paces broad and 100 paces (*pada*) long with a cow, provisions, bedstead and other necessities, and each having a well and a back-yard (*nishkuṭa*). I have also given away to these Brahmans with pouring of water the husbandman's share? (*Karshakâmsâ*) in the areca groves resembling Chaitraratha and Nandana gardens, in grounds of the area of 5 *khâris* and 9 *drôṇas* situated near Ballekerehanta, in grounds of the area of 16 *drôṇas* and 1 *prastha* situated near Kûnîmaḍavehanta, and covered with different plants, in grounds of the area of one *khâri* situated near Sâlumâvinahanta, in grounds of the area of 15 *drôṇas* situated near Nodehanta altogether an area of 8 *khâris* and 1 *prastha*. (The meaning of these lines is not clear.)

LL. 168-187.

From now onwards all the 8 rights and powers of enjoyment consisting of treasure on the surface or underground, water springs, minerals, imperishables, future income, ready and possible rights within the four boundaries of this village become enjoyable by these Brahmans. This village will be subject to the transactions of mortgage, sale, gift or exchange entered into by these Brahmans from this day onwards. May these Brahmans enjoy this village in happiness, free from obstruc-

tion, in hereditary succession descending to son, grandson, great-grandson and onwards for as long as the moon and stars endure. To this effect is given by me, Dhannôjisarma, grandson of Nânôji, and son of Śivôji, and associated with my lawful wife, to the good Brahmans bearing various names and of different gôtras and sûtras and belonging to Smârta, Śrivaishnava and Tatvavâdi (Mâdhva) sects, this fine copper śâsana containing the signature of the King Dêvarâja in his own handwriting and the seal of Bhûvarâha and having all the necessary attributes with the permission of the king Dêvarâja and with pouring of water on gold for the love of the God Sadâśiva. May it be auspicious.

Tirumalârya, son of Alagha Śingarârya, a moon to the ocean, the Kauśikânvaya who presides in the court of Dêvarâja like Brihaspâti in Sudharmâ, the court of Indra (Dêvarâja) pleasing the vibudhas (Gods, learnedmen) by words full of the import of the Vêdas, composed the verses in the copper śâsana.

LL. 187-190.

To all kings there is only one sister, namely the land given to Brahmans. She is to be neither enjoyed nor taken by hand (taxed, kara-grâhyâ). Between making a gift and protecting a gift, protecting is more meritorious than giving. By making a gift one goes to *svarga* (heaven) and by protecting, one goes to a region from which there is no fall.

Śrî Dêvarâju.

Note.

This copper śâsana is of the reign of the Mysore king Dêvarâja Oḍeyar (1659-1672), and is dated S' 1589 Plavaṅga sam. Chai. śu. 3 Sunday corresponding to Sunday 17th March 1667 A. D. It describes the charities of a Brahman from the kingdom of Gujarât named Dhannôji who is said to have been patronised by the Mysore kings Châmarâja (1617-1637), Kaṇṭhîrava and by Dêvarâja. He was a dealer in precious stones and supplied a fine ear-ring to Châmarâja and various collections of precious stones to Dêvarâja. In return he was rewarded with presents of money, lands and clothes from the king of Mysore. With the money thus obtained he is said to have built numerous ponds, wells, tanks, temples and satras (houses where food is given free to Brahmans). His charities extended all over India. He is said to have made the gift of Tulâdâna, built a huge lake near Saptakôṭîśvara (probably the Śiva temple in Goa said to have been renovated by Mâdhavamantri in the reign of Harihara II) as directed in a dream, and set up a free feeding-house in Râmêśvaram in the south and made several gifts at Kâsi. At the request of his wife named Râmabhâyâmbâ or Râmabhâyî he is said to have made a gift of a village named Hosakôṭe in Kannambâdi-sthala converting it into an agrahâra with 40½ vrittis to the Brahmans of various gotras. As usual he also provided them with houses, provisions, etc. This village is said to have been

obtained by him from the king Kanthîrava (Kanthîrava Narasimharāja Voḍeyar, king of Mysore, 1638-1659.) The village was renamed Dhannôji-Ramabhāyamma-pura and the donees included Brahmanas of Smârta, Śrivaishṇava and Tatvavādi (Mādhva) sects. The village granted is Hoskôṭe (now submerged in the Kṛishna-râjasagara reservoir) in Krishnarâjpet Taluk, about five miles to the north-west of the Kannambâdi village. The king Dêvarâja's permission was obtained for the grant and the king's signature appended at the end of the grant and his seal of Varâha (Boar) affixed to the śâsana. The names of some of the donees such as Râmâṭhâkara and Vavaji show that they were immigrants from outside Mysore.

It is really interesting to see a rich Gujarat Brahman settling in Mysore for trade with a number of associates and dependants and making a liberal gift, like kings, of vṛittis of lands, of houses provided with cots, cows, wells, etc., to Brahmanas of different sects in Mysore and to his own men.

It may be also noted that the names of some of the gôtras recorded here are peculiar and are not usually met with in grants of this country.

The composer of the grant is Tirumalârya, minister of Chikka-Dêvarâja-Voḍeyar and son of Aḷaga-singarârya. (See. M. A. R. 1909, P. 26 and E. C. III T.-Narsipur 23.)

GUNDLUPET TALUK.

40

At the village Terakanâmbi in the Hobli of Terakanâmbi, on the back side of Inscription No. 6, Gundlupet Taluk, in the Varadarâja temple.

(Kannada language and characters.)

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಕನಡಾ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ

ದೇವಸ್ಥಾನದ (ನಂಬರಿನ ಶಾಸನದ ಹಿಂಭಾಗ.

1. ಐ ನಗೆ
2. ಬಹು ಹಣವನು ರೆಕ್ಕವಹೇಳಿ ತ
3. ತ್ಯಾಲದ ನಿಲಕೆ ಯಿಪ್ಪತ್ತು ಒಂಭತ್ತು
4. ೨೯ ಹೊನ್ನಲದುದ ಕರ್ತೃಗು ಮುನ್ನಿಂದ ನಾ
5. ಲ್ಕು ಹೊನ್ನ ಉಳಿದ ಶುಭ ಯಿಪ್ಪತ್ತು ಆ
6. ಯಿದು ಹೊನ್ನನು ವರುಷ ವರುಷ ಪ್ರ
7. ಅಕ್ಕಮದೆ ತೇರಕಾಣಕೆಯಾಗಿ ನಾಡಿಂದ
8. ಎತ್ತಿ ಯಾದೇವರ ಭಂಡಾರಕ್ಕೆ ಸಲಿಸಿ
9. ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆದು ಬಹು
10. ಮರಿಯಾದೆಯಲ್ಲ ಯಾ ಹಣವನ್ನೂ ತೆ
11. ರಕಣಾಂಭೆಯ ಚಾವಡಿಗೆ ಬಂದ ಅವನೂ
12. ಬ್ಬ ಅಧಿಕಾರಿ ಪಾರುಪತ್ಯಗಾಣರುಗಳು ಯೀ
13. ರೆಕದಲ ಕುಳವಾಗಿ ಎತ್ತಿಯಾ ಯಿಪ್ಪತ್ತು ಆ
14. ಯಿದು ಹೊನ್ನಿಗೆ ತಗ್ಗದೆ ಅರ್ಚನಾಥ
15. ದೇವರ ಭಂಡಾರಕ್ಕೆ ವರುಷ ವರುಷ ಪ್ರತಿ .

16. ಕೊಡುಕ್ತಾ ಬಹರೂ ಎಂದು ಗ್ರಾಮಸಾಮ್ಯ
17. ವಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷ್ಯವಾಗಿ ದೇವರಥದಾ
18. ರಕ್ಕೆ ನಡದು ಬಹದು ಎಂದು ನಡಿಸಿ ಕೊಟ
19. ಧರ್ಮಶಿರಾಶಾಸನ | ಯಾ ಶಿರಾಶಾಸನ
20. ದಲ ಯದ ಧರ್ಮವನೂ ಅವನೊಬ್ಬನು
21. ಅಳುಹಿದವನು ಕತ್ತಯ
22.

Note.

This was found inscribed on the back side of the slab bearing inscription No. 6 of Gundlupet Taluk. (E. C. IV.)

It is a continuation of the above inscription which records a grant by the chief Nanjarāya Voḍeyar of Ummattūr in S' 1426 for services in the temple of Allālanātha (Varadarāja) in Terakanāmbi.

The present epigraph gives details of the grant made.—A sum of 25 hons which represents the collections of a tax called *tēra-kāṇike* (temple-car tax) from the villages in the name of the god Allālanātha amounting to 29 hons and after deducting from it 4 hons for the royalty (*kartagu*) representing probably the pay, etc., of the collecting agents of the tax was to be remitted to the temple treasury. This collection and payment was to be made by all the *adhikāris* and *pārūpatyagārs* of the Terakanāmbi-chāvaḍi. This was to be done every year for as long as the moon and sun endure. An imprecation is laid against those who violate the grant.

No date or king is mentioned in the present record.

41

At the same village Terakanāmbi, on the pedestal of Pārśvanātha image lying near the musafirkhana.

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಕನಬಾಗ್ರಾಮದ ಮುಸಾಫರ ಖಾನೆ ಬಳಿ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥ ವಿಗ್ರಹದ ಎಣ್ಣೆದಲ್ಲ ಬರೆದಿರುವುದು.

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾಷೆ.

- | | |
|---|--------------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೊನ್ನಕ | 4. ಯೊ ಧರಣ ಲಲಿತಕೀರ್ತಿಭಟಾರಕರು ಮೂಡಿಸಿದ |
| 2. ಗುಡ್ಡ ಕೊಂಡಕುಂದಾನ್ಯಯ ಹನಸೋಗೈಯಬಳಿ. | 5. [ಪ್ರತಿಮೆ] ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ. |
| 3. ಯರಾಜಗುರು [ಮಂಡೆ] ಕಾಚಾಯ್ಯರು ಮನ್ನ [ನಮ]. | |

Note.

This is a small inscription engraved on the pedestal of a Jaina image. A few letters both in lines 3 and 5 are quite worn out and illegible. The characters are of the late Hoysala period, probably of the 14th century.

* It records the setting up of the above image by or under the orders of Lalitakirtti-bhaṭāraka, Jaina guru of the Mūla-sangha, Dēśiya-gaṇa, Postaka-gachchha, Koṇḍakundānvaya and Hanasōgeya-bali. The titles *rāja-guru* (royal preceptor) and *maṇḍalāchārya* (preceptor of the country) and *samaya-bhāraṇa* (an ornament to his community) are also applied to him. This guru is found referred to with similar titles in a record at Maleyūr, Chāmarājanagar Taluk (See E. C. IV, Chamarajanagar 153) dated S' 1277 Manmatha or 1355 A.D.

Hanasōgeya-bali means the Jaina community at Hanasoge. Cp. Ingalēśvarada bali found in several inscriptions (E.C. IV, Chamarajanagar 151, etc.) Hanasōge is a centre of the Jainas with an old basti situated in Yedatore Taluk, Mysore District.

42

At the same village Terakaṇāmbi, on a stone lying in Basappa's land to the north-east.

Old Kannada language and characters.

Size 3' × 0'-9".

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಸಪ್ಪನ ಹೊಂದಿದ್ದಿರುವ ಕಲ್ಲು.
ಪೂರ್ವದ ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾತು.

ಪ್ರಮಾಣ 3' × ¾'.

- | | |
|----------------|--------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ | 6. ಐವಿಟ್ಟಿರ |
| 2. ಉರಾ | 7. ಇದಾನ್ನ ಐತಿತ್ತಿರ |
| 3. ಅಯ್ಯದೇವ | 8. ಪಯ್ಯಮಾ |
| 4. ಪರಮಿಟ್ಟ | 9. ಹಾಪಾಹ |
| 5. ತೊಡಿಕೆ ಆ | 10. ನಮ್ಮೊರ |

Translation.

Be it well. Ayyadēvapar of Śrīvūr gave this *toḍike* as an act of charity. He who destroys this will be guilty of the Five Great sins.

Note.

This short inscription is engraved in Old Kannada characters and language which seem to belong to the 9th or 10th century A.D. Śrī Ayyadēvapar of Śrīvūr is stated herein to have set up a small garden (*toḍike* usually written as *tudike*) as an act of charity. Apparently the garden was intended for the use of the public. Planting of groves, construction of wells and tanks, setting up free feeding houses were all considered as public benefactions in the old days in India.

Regarding the donor, it is difficult to determine who this Ayyadēvapar is. He is apparently either some governor or minor chief. There is a Nolamba King

Ayyapa for whom we have the dates 918, 920 and 929. But his inscriptions are found in the Bangalore District, Tumkur District and Kadur District (See Mysore and Coorg from the Inscriptions by Rice, P. 56). The rule of the Nolambas extended only to the Chitaldrug District and the adjacent parts, north and east of it (*Ibid* P. 55). There are, however, a few inscriptions of the Nolambas in Mandya Taluk (E. C. III. Mandya 13, 45) and it is possible that the donor was either the Nolamba king or a local chief belonging to the Nolamba family. Śrīvūr is probably the same village as Sirivura referred to in an inscription at Marale, Chikmagalur Taluk, where the Nolamba king Anniga fought a battle with Poysala Māruga and was victorious. Anniga was the son of Ayyapa (See M. A. R. 1916, P. 46; M. A. R. 1932, P. 201). The verbal forms *alittor*, *viṭtor* and *appor* used in the record indicate that the inscription is written in old Kannada language not later than the 10th century A.D.

43

At the same village Terakanambi, on a slab lying in the garden of Dēvappa to the north-east

Size 3' × 2'

Kannada language and characters.

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಲಚೋಡಿ ದೇವಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

(ಮುಂಭಾಗ).

1. ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲ
2. ವಾಹನ ಶಕ ವರ್ತಮಾನ
3. ರಾಧಿ ? ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧೫ ಲು ಶ್ರೀ
4. ಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರನ
5. ಹ ಶ್ರೀ ವೀರದೇವ ಮಹಾ ಅರಸುಗೆ
6. ಈ ತೆರಕಣಾಂಬಿಯ ನಂಜಯದೇವ
7. ರ ಮಃಗ ಹುರ್ರಾನಿಗ್ರಾ
8. ಮಮಂ ನಾಡು ಸ್ತಳ
9. ಗ್ರಾಮಮಂ
10. ಅರ್ರಾಳನಾಥ ದೇ
11. ವರಿಗೆ ಯೆಹದು ಕೊಟ್ಟಿರಿ . . .

(ಹಿಂಭಾಗ.)

12. ಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ
13. ಸರ್ವಮಾನ್ಯವಾಗಿ
14.
15. . ಮಾಗಿವಡಿಸಿದಾ
16. . . . ಯೆಂದುಕೊಟ್ಟ ಶಿರಾಶಾಸನ
17.

- * 18. ಯಿದಕ್ಕೆ ತಪ್ಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲ
19. ಬ್ರಾಹ್ಮಣ ಕೊಂದ ಪಾಪ
20. ಕೆ ಹೋಪರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
21. ಯೋಕರೇತ ವಸುಂಧರಾ ಪಷ್ಪಿವರ್ಷ
22. ಸಕಸ್ತ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ
- 23 ಕ್ರಿಮಿ

Note.

This inscription is much worn out so that some letters are not clearly legible. It seems to record the gift of the village Hullāni, for the services of the temple of Allālanātha (Varadarāja) by mahāmaṇḍalêśvara Vīradêva-mahā-arasu. The temple above is evidently the same as the Varadarāja temple at Terakanāmbi and the village granted, *viz.*, Hullāna is not far from Terakanāmbi, Allāla being the Kannada form of Arulāla which means Varada in Tamil [M. A. R. 1910, P. 7], The donor Vīradêva-mahā-arasu was a Changāḷva king and was the son of Śrīkantharājaiya. He ruled probably from 1559 to 1580 (E. C. IV, Intr. 17; Hunsur 24). The village is said to have been handed over to some one whose name is lost and who was the son of Nanjeyadêva of Terakanāmbi. Another village also seems to have been given for the same purpose but the name of the village is lost.

The date, so far as can be deciphered, is given as Raudri sam. Pushya śu 15. The characters belong to the 16th century and from the name of the donor it is probable that Raudri is equivalent to S' 1482 and the date given corresponds to 1st January 1561 A.D.

The usual imprecations occur at the end of the grant.

44

At Paḍugūru, in Terakanāmbi hobli, on a slab in front of the Ānjanēya temple.

Size 4' × 5'

Kannada language and characters.

ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು ಕೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಅಂಜನೇಯ
ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 5'

1. ಸೊಬಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೫ ಲು ಪಡುವರೂರ ಉರಮುಂದೆ
2. ಐ ಹನುಮಂತದೇವರಿಗೆ ಶ್ರೀನಾಳುವ ಗೋವಿಂದರಾಜ ಅಯ್ಯನವರಿಗೆ
3. ಧರ್ಮವಾಗಿಲಿಯೆಂದು ದೋವರಾಳುತಮಂಗರಾಳುತರ ಬಸವರಾ
4. ಉತ ಮಲ್ಲರಾಳುತ ದೇವರಾಯರಾಳುತ ಅಂಜನಯ್ಯರಾಳುತ ಬ
5. ಯರರಾಳುತ ಯ ಅಜುಮಂದಿ ರಾಳುತರು ಮುಖ್ಯ ಕೊಠ ಕೊಡಗೆ||
6. ಉರಮುಂದೆ ನಾಲ್ಕು ಕಲ್ಲಿನ ಒಳಗಾದ ಚತುರ್ಮು ಉರ ಮುಂಜಣಿ ಸಾ

7. ೦ಗೆ ಹೊಲ ಕಂಬ ೫೦ ತೆಂಕಳ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ಹುಣಸೆ ರಾ
8. ಹೊಲಕಂಬ ೧೦೦ ಸಂಹಿಗೆಪುರದ ಯೆಲ್ಲೆ ಸ್ತಮೆ ಹೊಲ ಕಂ
9. ಬ ೧೦೦ ಬಗುತರಕೆಣಿಯ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೧೦೦ ಸಾಮ್ಯ
10. ದುವನ್ನು ಹೊಲಕಂಬ ೩೦ ಅಂತು ಕಂಬ ೪೩೦ನು ಅಗುಮಾಡಿ ಅನು
11. ಭವಿಸಿ ನಡಸುವಂತಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆ ಯೆಕೊಡಗೆಯ ಸಲಸ
12. ನಡಸದವನು ಗಂಗೆಯ ತಡಿಯಲ ಗೋವ ಕೊಂದ ಪಾಪಕೆ ಹೋಜರು ವಾ
13. ರಣಾಸಿಯಲ ಬ್ರಾಂಹರ ಕೊಂದ ಪಾಪಕೆ ಹೋಜರು

Translation.

On the 5th lunar day of the bright half of Śrāvaṇa in the year Sobhānu :—

To the God Hanumantadēvaru in front of the village Paḍuvarūr :—

In order that merit might accrue to Sāluva Gōvindarājayya, six *rāvutas* consisting of Bōvarāvuta, Mangarāvuta's (son) Basavarāvuta, Mallarāvuta, Dēvarāya-rāvuta, Aṇṇamayyarāvuta, and Bayira-rāvuta and others granted this *koḍage*, the possession and enjoyment of lands measuring 430 poles situated within the four boundaries marked by the four stones in front of the village—of a field measuring 50 poles in front of the village called *ūra-mundana-sārige-hola*, a field measuring 50 poles in the south of the village called *tenkala-sārige-hola*, a field measuring 100 poles called Hunaserā...., a field measuring 100 poles in the boundary of Sampagepura, a field measuring 100 poles near the tank Bagutarakere called Bagutara-kereya sārige-hola, and a field measuring 30 poles.....

He who does not maintain this *koḍage* will incur the sin of slaying cows on the banks of the Ganges and the sin of slaying Brahmins in Vārāṇasi.

Note.

This inscription records the gift of some land in the village Paḍuvarūr (now called Paḍugur) by certain citizens of the place chiefly six *rāvutas* (soldiers on horseback) for services in the temple of the god Hanumantadēvaru situated therein. The grant is said to have been made for the merit of Sāluva Gōvindarāja-ayya who was a minister under the Vijayanagar king Kṛishṇarāya (1509-1529) and a governor of Padinālu-nāḍ including Gundlupet (See M. A. R. 1930, P. 182). The date of the grant is given as Svabhānu sam. Śrāv. śu. 5 which corresponds to 17th July 1523 A.D.

This grant is of interest as it records a gift of land to a temple of the god Hanu-mān.

45

At the same village Paḍugūr, on a stone set up to the north of the Mahalin-gēśvara temple.

Size 2'—6" × 1'—6"

Kannada language and characters.

ಅದೇ ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಮಹಲಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ .
ಉತ್ತರದಕಡೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1½'

ಹಳಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿ ಸಕ ನೃಪಕಾರಾತೀತ ಸಂವತ್ಸರಚ್ಛತ
2. ಗಳೊಂಧಯ್ಯೊಳಿ ಏಬನೆಯ ಧಕ್ಕಿವ ಸಂ
3. ವತ್ಸರದ ಮಾಘ ಮಾಸದಮಾವಾಸ್ಯೆ
4. ಸ್ಥಿರವಾರ ನೂರ್ಯಗ್ರಹದನ್ನಸ್ವಸ್ತಿ ಕೊಂ
5. ಗುಣಿವಮ್ಮ ಧರ್ಮ ಮಹಾಧಿಮಧಿ
6. ರಾಜ ಕುವಳಾಪುರವರೇಶ್ವರ ನನ್ನಗಿ
7. ರಿ ನಾಥ ಜಯದಂಕಕಾಳಿ

(ಕಲ್ಲಿನ ಕೆಳಭಾಗ ಒಡೆದುಹೋಗಿದೆ.)

Note.

This is an incomplete śāsana as it stops after line 7. The rest of the inscription is now lost as the stone is broken in the middle and the piece of stone containing the remaining portion of the writing is lost.

The record belongs to some Ganga king as the titles Konguṇi-varma-dharma-mahâdhirâja, lord of Kuvalâḷa-pura, ruler of Nandagiri, champion over heroes (jayad-anka-kâra). It is dated S' 907 Pârthiva sam. Mâgha ba 30 Saturday with the solar eclipse. S' 907 is Pârthiva and is equivalent to A.D. 985. Mâgha ba 30 of this year corresponds to 11th February A.D. 986, which is however a Thursday and not Saturday as stated in the grant. Nor is it a day of solar eclipse as we find in the record. If we take the New-moon-day which marks the beginning of Mâgha it corresponds to 22nd January A.D. 986, a day of solar eclipse. The tithi amâvâsya ended this day at about 10 A.M. and the lunar month Mâgha commenced. But the week-day, however, is Wednesday and not Saturday (sthiravâra) as stated in the grant. Probably this is the date intended and the week-day is wrongly engraved as Saturday. The Ganga king at this time was Râchamalla Satya-vâkya III.

46

At the village Baṇḍipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tâvarekaṭṭe.

Size 4' × 3'.

Tamil and Grantha characters : Tamil language.

Transliteration.

1. svasti śrī pratāpa-chchakravatti śrī Vīra Sômi-
2. śvara-dēvan prithuvi-rājyam paṇṇiyaruḷa nīrka .
3. Śakarai-yāṇḍu 1170 śeṇṇa Kilaka-sa-
4. m̐vatsarattu Pushya ba 7 Bṛi śrīmat Kuḍugunaḍu
5. Nanrivāḷil āndaiyaril dhammakattan Ko-
6. lla-gāmunḍan aiññūru ponnai yiṭṭu
7. ēriyūṇ kaṭṭuvittu aramuñ śeyvittān Mā-
8. miṇḍai-nāṭṭu vaḷiyilē Śattaikaḷḷā-tāṅgi-
9. na vidattu Kātiyāṇṇipillai Tanduseydupaṭṭ-
10. ān pūṇḍōṭṭamum ārvaiyum iḍuvittu inda vīra-
11. kkallum śeyvittān yi Kkollagāmunḍa.....
12. ḍaiyān Mādhavaṇāl tān sthānamlabit.....

Translation.

Be it well. While the illustrious Pratāpachakravati Śrī Vīra Sômesvaradēva was pleased to rule the earth : .

In the year 1170 of the Śakas, in the (cyclic) year Kilaka on Thursday the 7th lunar day of the dark half of Pushya, Dhammakattan (charitable) Kollakāmunḍan belonging to the family of the Āndaiyars in Nanrivāḷ belonging to Kuḍugunaḍu, expended 500 pons and caused a tank to be constructed and also performed works of charity. He set up on the road to Māmiṇḍaināṭṭu at the place called Śattaikaḷḷā-tāṅginaviḍa, a flower-garden in a plot of land which originally belonged to Kātiyāṇṇipillai Tanduseydupaṭṭān. He also set up a rest-house ōrvu. This vīrakal was also the work of the said Kollagāmunḍa..... From Mādhava he obtained his sthāna.....

Note.

The date corresponds to January 7th, 1249 A.D., a Thursday in the reign of the Hoysala king Sômesvara.

SHIMOGA DISTRICT.

NAGAR TALUK.

47

In the village Humcha, in the hobli of Humcha, on a stone set up to the south in the enclosure of the Pancha-basti temple.

Size 4' x 1'—6"

Kannada language and characters.

ನಗರದ ತಾಲ್ಲೂಕು ಹುಂಚದ ಹೋಬಳಿ ಹುಂಚದ ಪಂಚಬಸ್ತಿ ಪ್ರಾಕಾರದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಯಕ್ಷ	ಜಿನ	ಯಕ್ಷಿ.
1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರಾ ಸ್ಯಾ		18. ಸ್ವರಕುಲಕಮಳ ಮಾತೃಾಂಡರುಂ
2. ದ್ವಾದಾಪೋಪರಾಂಧನಂ		14. ಶ್ರೀಮದಮರಕೀರ್ತಿ ಯತಿಶ್ವರ ಪ್ರ
3. ಜೀಯಾತ್ಯೈರೋಕ್ಯನಾಥಸ್ಯಾ		15. ಯಾಗ್ರ ಸಿಶ್ಯರುಂ ಮೂಲಸಂಘ ಬ
4. ಶನಂ ಜಿನಶಾಸನಂ		16. ರಾಕ್ಯಾರಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ
5. ವಿರೋಧಿಕೃತ್ ಸಂವತ್ಸರದ ಅಸ್ವೀ		17. ಶ್ರೀಧರ್ಮ್ಯ ಧೂಷಣ ಧಟ್ಟಾರಕ ದೇ
7. ಜ ಬಹುರ ದನಮಿ ಸೋಮವಾ		18. ವರಪ್ರಿಯಗುಡ್ಡ ಶ್ರೀಮದಮ
6. ರದಲು | ಶ್ರೀಮದ್ರಾಯ ರಾಜ		19. ಕೇಂದ್ರವಂದಿತ ಜಿನೇಂದ್ರ ಪಾದಾರ
8. ಗುರುಮಂಡಳಾಚಾರ್ಯರುಂ		20. ವಿಂದ ಮಧುಕರನುಂ ಚತುರ್ವಿಧ ದಾ
9. ಮಹಾವಾದ ವಾದೀಶ್ವರ ರಾ		21. ನ ಚಿಂತಾಮಣಿಯುಂ ಬಂಡಸ್ತುತಿ
10. ಯ ವಾದಿ ಪಿತಾಮಹ ಸೇಕರ		22. ತ ಜೀರ್ಣಜಿನಾಲಯೋದ್ಧಾರಕನುಮ
11. ವಿದ್ವಜ್ಞನ ಚಕ್ರವರ್ತಿಗಳಂ ಶ್ರೀಮ		23. ಪೃಥಿವೀಪ್ರಿಯಮಗ ಚೋಕಿಸೆಟ್ಟ
12. ದ್ವಾದೀಂದ್ರ ವಿಶಾಲ ಕೀರ್ತಿ ಮ		24. ಯ ನಿಷಿಧಿ |

Note.

This record is an epitaph over the tomb of one Chókisetṭi, son of Bīṭisetṭi who is described as the beloved disciple of Dharmabhūṣhaṇa-bhaṭṭāraka, a bee at the lotus feet of Jinendra, worshipped by the chief of gods, a *Chintamani* in dispensing four kinds of gifts and a repairer of dilapidated Jaina temples.

No date in terms of the Śaka era is given. The details of dating found in the record are : the cyclic year Virōdhikṛit and Āśvīja bahula 10 and Sōmavāra. No king is named. But the characters seem to be of the 15th century, and some details are given regarding the spiritual pedigree of Dharmabhūṣhaṇa-bhaṭṭāraka the donor's preceptor. He is said to belong to the Mūla-sangha, Balātkāra-gaṇa, to be the senior disciple of Amarakīrti, to be the spiritual descendant of Vāḍīndra, Viśālakīrti....., to be the royal preceptor, maṇḍalāchārya (teacher of the kingdom), etc. The names of some of these Jaina gurus are given in an inscription at Humcha itself (E.C. VIII, Nagar 46). Therein Dharmabhūṣhaṇa comes after Vādirāja and he is said to have been revered by the king Dēvarāya. If this Dēvarāya is Dēvarāya I, king of Vijayanagar (1406-1416), Dharmabhūṣhaṇa's date would fall in the beginning of the 15th century. Nextly his guru Amarakīrti also seems to belong to about the same period as an inscription makes him a contemporary of Lakshmiśēna, Jaina guru, to whose disciple Mānasēna the date S' 1328 or A.D. 1406 is given in an inscription (See M.A.R. 1927, P. 62).—

The record begins with the usual praise of Jina-śāsana.

On the pedestal of the Kshêtrapâla image in the Pârśvanâtha Basti in the same enclosure at Humcha.

Kannada language and characters.

ಅದೇ ಕುಂಚದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಕ್ಷೇತ್ರಪಾಲದೇವರ
ಕೆಳಗಣ ವಿರದಲ್ಲ.

1. ಶ್ರೀ ಜೊಂಪುರಸನು ರೂಪವ ತಿವಿದನೊ

Note.

This short label on the pedestal of the image names Bommarasa as the sculptor who carved it. The characters belong to the 16th century A.D. The image bears in its right hand a mace and in its left hand, a roundish object.

At the same village Humcha, on a slab near the northern wall in the enclosure of the Padmâvati temple.

• Size 2' × 1'—4".

Kannada language and characters.

ಅದೇ ಹೊಂಬುಚ್ಚದ ಪದ್ಮಾವತೀ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲ ಉತ್ತರಗೋಡೆಗೆ
ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'—4"

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂಧ
2. ನಂ ಜೀಯಾತ್ಮೈಕೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನ ಶಾಸ
3. ನಂ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಸಕ ವರ್ಷ ೧೨೧೭ನೆಯ ಮನು
4. ಮಥ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ಪಾಡಿವ ಬ್ರಹ್ಮಸ್ಯ
5. ೩ ವಾರದಂದು ಶ್ರೀಮತ್ಪಿದ್ವಾನ್ತ ಯೋಗೀಂ
6. ದ್ರ ಪಾದಪಂಕಜಧರಮರ ಬಂಮಗಪುಡ ಮ
7. ಹಾ ಪುರುಷೋ . . . ಗತೋದ್ಧಿಂ ಸಮಾಧಿನಾ
8. ನಮನಾರ್ಜ್ಯ ಗುಣಸೇನ ಮುನಿಶ್ವರಂ
9. ದ್ರಾವಿಡಾನ್ವಯ
10. ಮೂಳಿನಾ

Note.

This inscription records the death by *samâdhi* of a person named Bammagavûda, disciple of the Jaina guru named Siddhanta-yôgîndra on S. 1217. Manmatha sam. Chai. su. 1 Thursday corresponding to 17th March A.D. 1295. The usual stanza in praise of the Jina-śāsana is given at the commencement of the record.

* The last four lines are not deeply carved and some of the letters are not clearly legible. The name of Guṇasēna-muni, an ornament to the order of Drāviḍānvaya is named in these lines. What connection he had with Bammagaṇḍa is not stated. Probably he was a Jaina guru who was a teacher of Bammagaṇḍa.

No king is named in the record.

50

TIRTHAHALLI TALUK.

At Tirthahalli, on a stone set up to the left of the entrance to the Rāmachandrāpur Matt.

Size 4' × 2'

Kannada language and characters

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ರಾಮಚಂದ್ರಪುರ ಮಠದ ಗೇಟಿಗೆ ಎಡಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿತಂದ್ರ ಚಾಮರಚಾ
2. ರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ನೈವ ಶ್ರೀಽಽ
3. ಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೩೩೮ ನೆಯ ವರ್ತಮಾನ ಧಾತು
4. ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೦ ಧೌಲ ಶ್ರೀಮತು ತೀರ್ಥಹಳ್ಳಿಯ ಮಠದ ಗಂ
5. ಗಾಧರಪುರ ಶ್ರೀಪದಂಗರ ಶಿಷ್ಯರು ಅಮರೇಂದ್ರಪುರ ಶ್ರೀಪಾದಂಗರೂ ರುಕುಶಾಚಿಯ
6. ಧಾರದ್ವಾಜಗೋತ್ರದ ಬೊಬ್ಬಿಯ ಶಂಕರ ನಾರಾಯಣನ ಮಗ ವಿಠಪ್ಪಗೆ ಕೊಟ್ಟ ಧೂ
7. ದಾನ ಶಿರಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರಸಅಂಣಗಳ ಕೊ
8. ಮಾರರು ದೇವರಾಯರಿಂದ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಂಡ ಹೆಗ್ಗೆಯಬ
9. ಯಲಗ್ರಾಮದ ಒಳಗೆ ನಾವು ನಿನಗೆ ದಾನವಾಗಿ ಕೊಟ್ಟ ಧೂಮಿಯ ಚತುಸ್ಸೀಮೆ
10. ಮೂಡಲು ನಾವು ನಟ್ಟು ಕೊಟ್ಟ ಕಲ್ಲಿಂದ ಪಡುವಲು ನಟ್ಟ ಕಲ್ಲುಗಡಿಯೊಳು ನಟ್ಟಕಲ್ಲಂ
11. ದ ಬಡಗಲು ಪಡುವಲು ನಟ್ಟಕಲ್ಲಿಂದ ಮೂಡಲು ಬಡಗಲು ಹರಿಸಹಳಿಯಂ
12. ದಂತೆಂಕಲು ಯಂತೀ ಚತುಸ್ಸೀಮೆ ಯೊಳಗುಳ್ಳ ಧೂಮಿಬೀಜವರಿ ಗ್ರಾಮ
13. ಬ ೧೦ ಸಲಗೆಯೀಹತ್ತು ಸಲಗೆ ಧೂಮಿಯನೂ ಆ ಅಮರೇಂದ್ರ
14. ಪುರಿ ಒಡೆಯರೂ ಆ ರುಕ್ಕು ಶಾಖೆಯ ಧಾರದ್ವಾಜ ಗೋತ್ರದ ಶಂಕರನಾ
15. ರಾಯಣನ ಮಗ ವಿಠಪ್ಪಗೆ ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲೂ ಶ್ರೀ ಗು
16. ರು ಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ನರಸಿಂಹ್ಯ ಪ್ರೀತಿಯಾಗಿ ಧಾರೆಯನೆಡೆದುಕೊಟ್ಟೆವಾ
17. ಗಿ ಯೀ ಧೂಮಿ ಯೊಳ ಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ
18. ಆಗಾಮಿಸಿದ ಸಾಧ್ಯವೆಂಬ ಯಂತೀ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮೃತಂ
19. ನು ನೀನು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾ
20. ಇ ಆಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹರಿ ಆ ಧೂಮಿ ನಿನ್ನ ದಾಯದ್ಯ
21. ರ ಸಲಕ್ಕೆ ಸಲ್ಲದು ಯೆಂದು ಆ ಗಂಗಾಧರಪುರ ಶ್ರೀ ಪಾದಂಗರ ಶಿಷ್ಯರು
22. ಅಮರೇಂದ್ರಪುರ ಶ್ರೀಪಾದಂಗರವರು ರುಕ್ಕು ಶಾಖೆಯ ಧಾರದ್ವಾಜ ಗೋತ್ರದ
23. ಶಂಕರನಾರಾಯಣನ ಮಗ ವಿಠಪ್ಪಗೆ ನಮು ಸ್ವರೂಪಿಯಂ ಒಡಂಬಟ್ಟು

24. ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಧೂದಾನ ಶಿರಾಶಾನನ ಯ
25. ಂತವುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀದೇವರಾಯನವರು ನಾರಣಭಟ್ಟ ಉಪಾಧ್ಯ
26. ರು ಲಿಂಗಂಜಿಗಳು ಮಂಚಿಭಟ್ಟರು ಯಂತಿವರು ಉದಯಾನುಮತ
27. ಂ ಕೆನಣ್ಣಯ ನರಹಂದೇ (ವ) ನ ಬರಹ ಆ ಕಾರ್ಯಕರ್ತರು ಆಮರೇಂದ್ರಪು
28. ರಿ ಶ್ರೀಪಾದಂಗಳ ಸುಹಸ್ತದ ಒಪ್ಪ ಸಾಕ್ಷಿಗಳ ಒಪ್ಪ
29.
30. (ನಾಗರಾಕ್ಷರದಲ್ಲ) ನಾಥ ಸ್ವದತ್ತಂವಾಪರದತ್ತಂವಾ ಯೋಹರೇತ ಮನುಂಧರಾ | ಪಟ್ಟ
31. ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಕ್ರಮಿಃ
32. ದಾನ ಪಾಲನ ಯೋರ್ಮದ್ಯ ದಾನಾಭ್ಯೋನುಪಾಲನಂ ||

Note.

This record which commences with the usual obeisance to the gods Gaṇādhīpati and Śambhu registers the grant of a plot of land with the sowing capacity of 10 salages by the pontiff of the matt at Tirthahalli, Amarēndrapuri-śrīpāda, disciple of Gaṅgādhara-puri-śrīpāda to a person named Viṭhappa, son of Bobbiya Śankara-nārāyaṇa of Rik-śākhā and Bhāradvāja-gōtra. The land is said to have been situated in the village Heggeya-bayalu bestowed as a gift by Dēvarāya, son of Rāyarasa on the donor. The boundaries are defined, being mostly stones set up except in the north where the land is said to be situated to the south of the village Harisahalli. The gift was made as an act of devotion to the god Narasimha and on a Śivarātri day. The usual rights and powers of possession are also stated to have been conferred on the donee except for the stipulation that the land would not be liable to be sold, etc., for the debts of the donee's kinsmen (dāyādya). The witnesses to the grant are named Dēvarāya, Nāraṇabhaṭṭa Upādhyā, Lingaṇṇa and Manchiḥbhaṭṭa. The signatures of the donor and witnesses and the usual imprecatory stanzas conclude the grant.

The date of the record is given as S' 1378 Dhātu sam. Chai. śu 10 Bhau.: It corresponds to 16th March 1456 A.D., a Tuesday (Bhaumavāra).

The donor belonged to the Smārta matt at Tirthahalli which had Narasimha or Lakshmi Narasimha as the principal deity of worship. At present there is no guru in the Matt. For the guru Amarēndrapuri-śrīpāda see E. C. VIII, Tirthahalli 171, 172, 206 and 213. The writer of this grant is named Narahari of Kesare.

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A copper plate grant dated Ś 1562 in the possession of the
Bhagavata Sampradāya Matt at Muḷabāgil in Tirthahalli hobli.

Size 8" × 1'

Kannada characters and language.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಮಠದ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ, ಕನ್ನಡ ಅಕ್ಷರ

ಪ್ರಮಾಣ 8" × 12"

ಒಂದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶುಭಮಸ್ತು ನಮ
2. ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನ
3. ಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ | ಜಯತ್ಯನಾದಿ ನಿಧನೋ
4. ಶ್ರೀಮಾನುಷ್ಯಧಂದ ಸೂಕರಃ ಯಸ್ಯದಷ್ಟಾಮೃಣಾಳೇನ ದ
5. ದ್ವೇ ಭೂತಳಪಂಕಜಂ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹ
6. ನ ಶಕ ವರ್ಷ ೧೫೬೦ ನೆಯ ವರ್ಷಮಾನಕೆ ಸಲುವ ವಿಕ್ರಮ
7. ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಬ ೭ ಅದಿವಾರದಲೂ ಶ್ರೀಮತ್ಪರಮ
8. ಹೆನ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ವರ್ಯ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾರಾ
9. ವಾರ ಪಾರೀಣ ಯಮನಿಯ್ಯಮಾದ್ಯಾಪ್ಪಾಂಗಯೋಗ ನಿರತರಾದ
10. ಶ್ರೀಮದ್ವಿಶುಭವೈದಿಕಾಧ್ಯಾತ್ಮತ ನಿಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀ
11. ಮದ್ರಾಜಾಧಿರಾಜ ಪೂಜಿತ ಪಾದಪದ್ಮರಾದ ಶ್ರೀಂಗೇರಿ ಶ್ರೀಮತು
12. ಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳವರ ಪರಂಪರಾ ಶಿಷ್ಯರು ವಿದ್ಯಾನ್ಮುನಿಹ್ವ ಭಾರತಿಸ್ವಾಮಿಗಳ
13. ವರಶಿಷ್ಯರು ಅಭಿನವ ನೃಸಿಂಹಭಾರತಿ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ಶ್ರೀ ಸಚ್ಚಿದಾ
14. ನಂದ ಭಾರತಿ ಸ್ವಾಮಿಗಳು | ವಸಿಷ್ಠಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ರುಕ್ಮ
15. ಶಾಖೆಯ ಚಿಂನ ಭಂಡಾರದ ರಾಮಕೃಷ್ಣಪುರಸರ ಪುತ್ರರಾದ ಪುರುಷೋತ್ತರನರ ಪುತ್ರರು ರಾಮಕೃ
16. ಷ್ಣಪುರಸರಿಗೆ ಪಾಲಿಸ್ತ ಭೂದಾನದ ತಾಂಬ್ರ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ಮುತ್ತೂರು ಸೀಮೆವ
17. ಳಗೆ ನಂಮ ಶ್ರೀಮಠಕ್ಕೆ ಸಲುವನೆಂಬೆ ಗ್ರಾಮದಲ್ಲ ಯೆರಡು ಸಾವಿರ ಅಡಕೆ ಮರ ಅವತ್ತಿ ನಲ್ಲ |
18. ನಡಿಸಿದ ಸಸಿ ೧೭೦ ಉಭಯಂ ಮರ ೨೧೭೦ ಎರಡು ಸಾವಿರದ ನೂರ ಎಪತ್ತು ಮರದ ಕ್ಷೇತ್ರವಂ
19. ಶ್ರೀನೃಸಿಂಹಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಧಾರೆಯೆನೆರೆದು ಪಾಲಿಸ್ತವಾಗಿ ಯೀ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಲುವ ಪ್ರಸಿದ್ಧ
20. ಚತುಸೀಮೆ ವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣ ಅಗಾಮಿ ಸಿಧಸಾಧ್ಯಂ
21. ಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ನೀಲು ನಿಂಮ ಸಂತಾನ ಪಾ
22. ರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ ಸ್ಥಾ ಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಕೊಂಡು
23. ಸರ್ವ ಮಾನ್ಯವಾಗಿ ಬದ್ಧ ಬಹಿರಿ
24. ತೀರ್ಥರಾಜಪುರದಲ ನಿಂಮ ತಂದೆಗಳು ಪುರುಷೋತ್ತಮರಸರು ಪ್ರತಿಷ್ಠೆಮಾಡಿದ ಸಚ್ಚಿದಾನಂದೇ
25. ಶ್ವರದೇವರ ಅಮೃತಪದಿ ಮುಂತಾದ ಸೇವೆಗೆ ಪ್ರಾಕು ಧಾತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ೭ ಲು
26. ದಾನಮಾಡಿ ಬರೆಸಿಕೊಟ್ಟು ವಿಂಗಡಿಸಿದ ಭೂಸ್ವಾಸ್ಥೆ ನಂಮ ಪರಮಗುರುಗಳು ನಿಂ
27. ಮ ತಂದೆಗಳಿಗೆ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟು ಬರುವ ವರ್ಷಾಶನದ ಗ ೨೪ ವರಹನ ಬಗ್ಗೆ

ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ

28. ಯೀ ನಂಬೆಗ್ರಾಮದಲ ನಿಮಗೆ ಪಾಲಿಸ್ತಕ್ಷೇತ್ರದ ಕೆಳಗೆ ಮಠಕ್ಕೆ ಸಲುವ ಭೂ
29. ಮಿಯ ಬೀಜವಂ ಬ ೨೧ಕ್ಕೆ ಆ ಗ್ರಾಮದ ಬ್ರಹ್ಮನಿಗೆ ಭೂಮಿ ಬ ೧ ನುಳಿದು ಬ ೨೦
30. ಯಪ್ಪತ್ತು ಬಂಡುಗ ಭೂಮಿಯನ್ನು ಶ್ರೀಂಗೇರಿ ಸೀಮೆಯ ಕಲ್ಲನಾಡಲ ಹೊನ್ನ
31. ಹೊಳೆನಾಥವಳಗೆ ಅರ್ಪಕೊಡಗಿಯ ಕೋಪಿನಲ ನಂಮ ಮಠಕ್ಕೆ ಸಲುವ ಸುಕ್ಷೇತ್ರ
32. ಅಡಕೆಮರ ೯೦೦ ಒಂಭೈನೂರು ಮರದ ಕ್ಷೇತ್ರವನ್ನು ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟಿದವಾ
33. ಗಿ ಯೀಗದೇಕ್ಷೇತ್ರಕ್ಕೆ ಸಲುವ ಪ್ರಸಿದ್ಧ ಚತುಸ್ಸೀಮೆವಳಗಳ ನಿಧ್ಯಾದ್ಯಷ್ಟಭೋಗತೇಜಸಾಮ್ಯವ
34. ನು ಆಗುಮಾಡಿಕೊಂಡು ಈ ಅರ್ಪ ಕೊಡಗಿತೋಟದ ಸ್ಥಳನಿಧಾಯ ಗೆ ೧೪ ೨||

35. ವರಹ ಧರಣವನು ಕೊಟ್ಟುಕೊಂಡು ಯೇ ನಂಬೆಗ್ರಾಮಕ್ಕೆ ಯೇ ಅರ್ಪಕೊಡಗಿತೋಟಕ್ಕೆ
 36. ಸಹ ಸಲುವ ಯೇನುಂತಾದ ಸರ್ವಸ್ವಾಮ್ಯವನೂಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಧರಿಸಿಕೊಂಡು ನೀಲು
 37. ನಿಮ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷಪ್ಪಾಯಗಳಾಗಿ ಸುಖದಿಂದ ಬದ್ಧ [ಕಿ] ಬಹಿರಿ ಯಂದು
 38. ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟು ಧೂದಾನದ ತಾಂಬ್ರಶಾಸನ | ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂ
 39. ದ್ರಾವನೋನಲಶ್ಚ ದಾರ್ಥಮಿ ರಾಘೋಹ್ನದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ
 40. ಉಭೇಚಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತ್ತಮಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾ
 41. ನಾರ್ಥಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದುಷ್ಟ್ಯ ತಂಪ
 42. ದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹ
 43. ರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ತ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ
 44. ವಸುಂಧರಾಂಪಷ್ಟಿ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಪ್ಲವಾಂಜಾಯತೇಕ್ರಿಮಿಃ |
 45. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನಯೋ ಧವದ್ಭಿಃ |
 46. ಸರ್ವಾನೇತಾನ್ಮಾ ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಧೂಯೋಯಾಚತೇ ರಾ
 47. ಮಚಂದ್ರಃ | ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ (ನಾಗರಾಕ್ಷರದ್ವಯ)

Note.

This record registers the gift of certain lands in the villages Nampe and Arlakodage by the Srīngēri Matt guru Sachchidānandabhārati, disciple of Abhinava-Nṛisimha-bhārati who was a disciple of Vidyā-Nṛisimha-bhārati, a spiritual descendant of Śankarabhārati, to a person named Rāmakṛishṇapparasa, son of Purushōttamarasa, who was a son of Chinnabhaṇḍārada Rāmakṛishṇapparasa of Vasishṭha-gōtra and Āśvalāyanasūtra. The date of the grant is given as S' 1562 Vikrama sam. Āśvija ba 7 Ādivāra equivalent to Sunday, September 27, 1640 A.D.

The details of the lands granted are as follows :—(1) A garden in the village Nampe in Muttūr-sime belonging to the Matt and containing 2,000 (ripe) arecanut trees and 170 newly planted young arecanut trees given away with all the rights and powers of possession and free of taxes; (2) A plot of land below the above garden also belonging to the Srīngēri Matt and having the sowing capacity of 21 khaṇḍugas of which land with the sowing capacity of one khaṇḍuga was to be set apart for the service of god Brahma in the village. This land was given away in lieu of the annual payment (varshāsana) of 24 varahas granted by the donor's paramaguru (guru's guru) on the 7th lunar day of the dark half of 'Chaitra in the year Dhātu to the donee's father Purushōttamarasa for the services of food offerings of the god Sachchidānandēśvara he had set up in Tirtharājapura (Tirthahalli); (3) A garden containing 900 arecanut trees belonging to the matt and situated in Arlakodagi in Honnaholenād in Kellanād in Srīngēri-sime and paying a quit-rent of one varaha and 2½ haṇas.

The witnesses to this copper śāsana of the gift of land are said to be sun, moon, wind, fire, etc. The usual imprecatory verses follow :—

The signature of the donor is given as Śrī Vidyāśankara, which is the name of the principal deity worshipped at Srīngēri.

The record commences with obeisance to the god Gaṇādhpati and two invocatory stanzas in praise of the gods Śambhu and Varāha. The second of these may be translated thus: Victory to the Boar, the form of which was assumed out of free will and who bore the lotus the earth with the stalk his tusk.

The titles applied in the present grant to the head of the Śringēri Matt are: the foremost of the paramahansa-parivrājakas (ascetics), the crosser of the ocean of pada, vākya and pramāṇa, engaged in the eight-fold yōga consisting of yama, niyama, etc., establisher of the pure Vedic Advaita religion (viśudha-vaidikādvaita-siddhānta-pratishṭhāpanāchārya), whose lotus feet are worshipped by great kings. The last of these titles, it has to be observed, is not found in the earlier grants of the Śringeri Matt (See E. C. VI, Śringeri inscriptions). The present śāsana appears to be the earliest wherein the Śringēri Matt is seen to possess this title. Other grants of this pontiff published in the Kadur District inscriptions of the Epigraphica Carnatica Volume VI are dated from 1652 to 1662 (Śringēri 9, 11, 13, 14, 17 and 24).

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A sannad of Kṛishṇarāja Vaḍeyar III of Mysore dated 1812 in the possession of the Bhāgavata Sampradāya Matt at Muḷbāgal in Tirthahalli hobli.

Kannada language and characters.

ಅೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಭಾಗವತ ಸಂಪ್ರದಾಯದ ಮಠದ
ಏಜಂಟರು ಹಾಜರಾದಿ ದ ನನ್ನದು.

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

ನಾಗರಕ್ಕರದ ಮೊಹರು

ಶ್ರೀ ಚಾಮರಾಜವ

ಡೇರ ತನುಜ ಕೃಷ್ಣ

ರಾಜವಡೇರು.

1. ಬನಾಮ! ಅಮೀರಾನೆ ಶಿರಚ್ಛೇದಾರಾನ ಹಾಲಿ
2. ಸ್ತಕ ಬಾಲ ಮೊಕದ್ದಮಾನೆಮುಜಾಯ್ಸಾತ್ತಾ ರೋಕೇಕನದಾ
3. ನಗರ ಸರಕಾರ ದಾರೂರಿಯಾನತ ಮೈಯಿಶೂರು! ಬಿದಾ
4. ನದದ್ದರಿವಿಲ್ಲ ತಾರೋಕ ಮಜಕೂರ ಪೈಕಿ ಹುರುಳಿ ಶೀತ್ತು
5. ರಮಾಗಣಿಗೆ ದಾಖರಾಗಿ ಯಿರುವ ಮುಳಬಾಗಿಲೆಂಬ
6. ಗ್ರಾಮದಲ್ಲ ಯಿರುವ | ಭಾಗವತ ಸಂಪ್ರದಾಯ ಶ್ರೀ ಕೃಷ್ಣ
7. ನಂದ ಸ್ವಾಮಿಗಳವರಿಗೆ ಪುಪುಜೆ ಮಜಕೂರಿನಲ್ಲೂ ಪ್ರಾಕು
8. ಶೇಖೆ ಭೂಮಿ ಪುತ್ರಾರ ಯದ್ದದ್ದು ಹೈದರಿ ೧೮೦೬ಕ್ಕೆ
9. ಹಾಲ ಯನಾಮತ್ತಿಯಲ್ಲು ಜಾರಿಯಿರುವುದು ೧೮೧೧ =
10. ಭೂಮಿ ಪುತ್ರಾರ ಹೋಗರಾಗಿ | ಸಾಲಯಾನ ಜೋಡಿ
11. ೩೩ | ೧೧ | = ಬರತಾ ಯದ್ದದ್ದು ಸರಿಯಷ್ಟೆ ಅ.

12. ಬಗ್ಗೆ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹಜೂರಿಗೆ ಬಂದು ಯದ್ದು
13. ಶ್ರೀ ಮಠದ ಧರ್ಮಕ್ಕೆ ಸಾಲಬೆಂದು ಹೇಳಿಕೊಂಡ [. . .]
14.
15. ಎನ್ನು ಬರಪ್ಪದಾರ ರೆಖಕೆ ಬರೆತಿ ಆನಲು ನನದು ಶ್ರೀ
16. ಸ್ವಾಮಿಗಳವರ ಮಠಕೆ ವಾಪಸು ಕೊಡುವುದು | ಪ್ರಜೋತ್ಪ [ತಿ]
17. ಸಂವತ್ಸರದ ವಾಸು ಶು ೨ ತಾರೀಖು ೧೭ನೆ ಮಾಹೆ [ಜನ]
18. ವರಿ ಸಂನ್ ೧೮೧೨ನೆ ಇಸವಿ ಬತ್ತು ಮುನಿತಿ ತಿಮ್ಮಪ್ಪ ಹ
19. ಜೂರು (ಬೇರೆ ಅಕ್ಷರದಲ್ಲ) ನೂರು ಆರುವರ
20. ಹಕ್ಕೆದರಿ ಮೂರು ಹಣ
21. ಹೈದರಿ ನಡಸುಕೊಂಡು ಬ
22. ರುವುದು ಶ್ರೀ ಕೃಷ್ಣ.

Note.

This sannad has been moth-eaten in some places and hence a few letters are lost in the record.

It has a seal of Krishnarāja Vadeyar (III), son of Chāmarāja Vadēyar, king of Mysore, and is dated 16th January 1812 or the 2nd lunar day of the bright half of Māgha of the year Prajōtpatti.

The object of the record is to register the grant by the king of a money payment of an annual sum of 106 Haidari varahas and three haṇas to the Bhāgavata Sampradāya Śrīkrishṇānandasvāmi Matt at Muḷabāgal now in Tīrthahalli Taluk. The Matt used to get formerly from the revenues of the village Muḷabāgil a sum of 160 varahas and three haṇas. Deducting out of this 126½ varahas 1½ haṇa for inam lands, the Matt used to realise only a net amount of 83½ varahas and 1½ haṇas as *jōḍi*. It was now represented by the head of the Matt in person before the Mahārāja that this sum was quite insufficient for carrying on the charitable work connected with the Matt and hence an increase was asked for and was sanctioned by the king. The king's signature and the decree that the government should pay a sum of 106 varahas and three haṇas to the Matt occur at the end of the sannad.

The clerk who wrote the sannad is named Timmappa.

The original sannad was ordered to be given to the donee and a copy directed to be kept in the Shirastedar's files. The village Muḷabāgil is said to have belonged to Huraḷi-Sittūr māgaṇi of the Nagar Taluk in the Mysore State.

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At the village Āraga in the same hobli of Tīrthahalli on a stone lying in front of the Banaśankari temple.

Size 3' × 4'—6"

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕದಾ ಹೋಬಳಿ ಆರಗದ ಬನಶಂಕರಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 4'—6" ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ

1.
2.
3. ಸ್ವಸ್ತಿ ಜಯಾಧ್ಯುದಯ ಶಕವರುಷಗಳು ೧೩೨೭
4. ನೆಯ ಪೂರ್ತಿವ ಸಂವತ್ಸರದ ದ್ವಿತೀಯ ಅಷಾಡ ಶು ೧೧ ಬುಧಂದು ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಅರಿಯಾಯಿ
ವಿಭಾದ ಭಾವೇಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂ
5. ಡ ಹರಿಹರ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಶ್ರೀ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯಲು ನಿಂಹಾ
ಸನಸ್ತ
6. ರಾಗಿ ವಿರೂಪಾಕ್ಷದೇವರ ಸಂನಿಧಿಯಲ ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳನೂ ಸಧರ್ಮದಿಂ ಪಾಲಿಸುತ್ತ ಸುಖ
ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆ
7. ಕಾಲದಲ್ಲೂ ರಾಯರ ನಿರೂಪದಿಂ ಬಹು ಕ್ಷತ್ರಿಯರಪ್ಪ ರಾಯಪ್ಪ ವೊಡೆಯರ ಬೊಂಮಂಣ ವೊಡೆಯರ
ಮಕ್ಕಳು
8. ವಿರಂಜೋಡೆಯರು ಆರಗದ ರಾಜ್ಯವನು ಧರ್ಮದಿಂ ಪಾಲಿಸುತ್ತಿಹ ಕಾಲದಲ್ಲೂ ಆರಗದ ಪಟ್ಟಣದ ಹಿರಿಯಂಗಡಿಯ
ಶ್ರೀ ಬನದ ದೇವಿಯರಿಗೆ
9. ಧರ್ಮ ಶಾಸನದ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆರಗದ ವೇಂಠೆಯದ ಮುದುವಂಕ ನಾಡೊಳಗಣ
ಸಂಕುಹಳೆಯ
10. ಕೆಳಗೆ ಬೊಂಮಂಣ ಜಕ್ಕಂಣ ಧಯರೇಸ್ವರ
11. . . . ಕಬು . . ಗಟ್ಟಿ ಗ್ರಾಮದ ಸ್ತಳ ೩ ಸ್ಥಳದ ಕೆಜಿವೊಂದಕ್ಕೆ ಗಾಡಿ ಹೇರು . . ಕ್ರಯ ನಾಡು
ರಡೆಯ? ಕ್ರಯ ಕಡ್ಡಾಯನಲ್ಲೆ ತುನರಲ್ಲೆ ಮೈ ವೊಂಬಳ
12. ಮಳವಯ ಚಿಂಗು ಪ್ರತಿಸ್ತಳ
13. ಸುಂಕಕಾರುಕದಿಂದಿರುಪುತಹವಾಳಿಕೆತ್ತ ಅಂತು ೧೨೧ ಅಕ್ಷರದಲ್ಲೂ ಹನ್ನೆರಡು ಹೊನ್ನು ಅಹು ಹಣ
ವಿಗಂಸಲುಪ ಧೂಮಿಯ ಚತು
14. ಸೀಮೆಯ ವಿವರ ಮೂಡಲು ನಾಕರನಿಯ ಅರುಪಲ ಗೋನ ತೋಟದ ವಿತ್ತಿಗದ್ದೆಯ ಗಡಿಯಂ
. ಕಲ್ಲುಕೆಹುಂ
15. ತೋಟದ ಕೆಳಗಣ ಗದ್ದೆಯ ಹರವಯ ವೊತ್ತಿನಲಿ ನಟ್ಟ ಕಲ್ಲು ೧ ತಂಕಲು
. ಹೋಹದಾರಿಯಲು
16. ತಂಕಲು ನಟ್ಟಕಲ್ಲು ೧ ಪಡುವಲು ಚಿಗುಳಗೋಡ ಗುತ್ತಿಯ
. ಮರದ ಹೊಕಳ
17. ವಳ್ಳೆಯ ಗಡಿಯಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಬಡಗಲು ಕಬ್ಬುರಕೊಪ್ಪ ನಟ್ಟಕಲ್ಲು ೧
. ಕೆರನಿಯ ತೋಟದಿಂ
18. ಪಡು ಸೀಮೆಯಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಯಂತೀ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗಡಿಗ್ರಾಮ ಬೀಜವರಿ ಬ ಗದ್ದೆ
ಬೆದ್ದಲು ಹುಟ್ಟು ಹಕ್ಕಲು ತೋಟ ತುಡಿಕೆ ಹಲಸು
19. ಕೊಪ್ಪ ಚಿಪ್ಪ ಮಂದುರುಗ ತೋಟದ ಸರುಹು ಕೆಹು
ಮುಂತಾದ
20. ಅಕ್ಷರ ಅಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ಭೋಗ
ತೇಜಸ್ವಾಮ್ಯ
21. ಸಹ ದೇವತೆಯ ಶ್ರೀ ಕಾರಿಯವನು ನಡೆಸುವುದಕ್ಕೆ

22. ಟ್ಟ ವಿವರ ಆ ಬನದ ದೇವತೆಗೆ ಶ್ರೀ ಸೂಕ್ತ ಅಭಿಷೇಕ ಧ್ವಂಸ . . .
 ವರಹಗಳ
23. ಅಕ್ಷರದಲು ನಾಲ್ಕು ಹೊನ್ನು ದೇವತೆಗೆ ಧ್ವಂಸ ಗಂ
 ಧಾಕ್ಷತೆಗೆ ಮಂತ್ರಪುಷ್ಪಕ್ಕೆ
24. ಧೂಪರ್ತಿಗೆ ನಂದಾದೀಪ್ತಿಗೆ ವರುಷ ೧೦೦ ಗಂ ೧ ನೈವೇದ್ಯ
 ನೈವೇದ್ಯ ಆ
25. ಬ|| ಕಂಗ ೨
26. ಬ್ರಾಹ್ಮಣ
27.
28. ದೆಯ
29.
30.
31. ಯಾಲಕ್ಕಿಯ ಅಡಕೆಯ ಬಾಳೆಯ
32.
33. ಬನದದೇವತೆಯ
34. ಕೃಷ್ಣ ಧ್ವಂಸಿಗೆ ಮುದುವಂಕನಾಡ ಸಂಕುಹಳ್ಳಿ ಗ್ರಾಮವನು ಮದವಳಿಯ ಮಾಣಿಕೈಗಡೆ ಹಿರಿಯ ಬೊಮ್ಮಂಜಿ ಜಕ್ಕಂಜಿ.
35. ಗಳ ದೇವತೆ ಬೊಮ್ಮಂಜಿ ಬಲಪ್ಪ ಅರಸರು ಕರಣಿಕಯದ ನಾಗಂಜಿ . . .
 ಜಕಂಜಿ
36. ನೊಳಗಾದ ನಾಡವರ ಕಂ . ಗ
37. ಆ ನಾಡಗಾಡರು ಕೊಟ್ಟು ವೋರೆಯ ಕ್ರಮವೆಂತೆಂದರೆ ಅರಗದ ಬನದ ದೇವತೆಯ
 ಅಮೃತಪದಿ ನಿ
38. ವರಹಗೆ ೮ ಕೇರಿಯ ಮಹಾ ಗ ೪ ಉಭಯಂ ಗ ೧೨ | ಅರಗದ
 ತೋಟದ ಕಾರು
39. ಅಂತುವರಹ ಗ ೧೨ || ೧ ಅಕ್ಷರದಲು ಹೆನ್ನೆರಡು ವರಹ ಅಣುಹಣ
40. ಬೊಮ್ಮಂಜಿ ಬಗೆಯ ತೋಟದ ಅಡಕೆಯಮರ
41. ಹಲಸು ಮೆಣಸು ಮಾಲು ಕಿತ್ತಿಳಿ ವೊಳಗಾದ ಕೊಪ್ಪ
42. ಗದ್ದೆ ಬೆದ್ದಲು ವೊಪ್ಪಾರು ಮಕ್ಕಿ ಮೊರಡಿ ಹಕ್ಕಲು ಸರುಹು
43. ಧೂಮಿಯೊಳಗುಳ್ಳ ಧೂಮಿಗೆ ಕುಳಕ್ಕಿಲಗಕೆಯ ? ಬೊಮ್ಮಂಜಿ ಹೆಗಡೆ
44. ಜಕಂಜಿ ಕಾಮಂಜಿಗಳ ಬಗೆಯ ಕೇರಿಯ ನಿವಸರಗಕ್ಕೆ ಗಂ||
45. ಬಳಿಯ ಅಂತು ಕುಳ ಕುಳಕ್ಕೆ ಹೊದಕೆಮಗಮೆ
46. ಗ್ರಾಮಗಳ ಹೊಂಬುಳಿಹೊಮ್ಮಾಣು ಬಟ್ಟು ಸೊಲಗೆ
47. ಮಳವ್ರಯ ಗ ೧೨ || ೧ ವಿವ ಧೂಮಿಯನೂ ಬನದ ದೇವತೆಗೆ ಯೂ
48. ಧ್ವಂಸಿಗೂ ಧಾರೆಯನೆಹಿದು ಆ ಚಂದ್ರಾಕ್ಷ್ಮಸ್ಥಾಯ ಹಾಗೆ ನಡೆಸಿಕೊಟ್ಟು
49. ಗಂಡು ಹೆಣ್ಣು ಅಳಿಯಂದಿರು ಮೊಕ್ಕಳು ಸಲುವರರು
50. ಬಂಧುಗಳು ಸಹ ಸರ್ವಾನುಮತದಿಂದ ಬನದ ದೇವತೆಗೂ ಕೃಷ್ಣ ಧ್ವಂಸಿಗೆಯುಂ
51. ಮುಂದಿಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯ ಲೂರಗೂಡಿ
52. ಬಯಚಂಜಿ ಹೆಗ್ಗಡೆ
53. ಹೆಗಡೆಯ ನಾಗಂಜಿ ಯಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಸಿಂಗಂಜಿನ ಬರಹ ಅರಗದ
54. ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ
 ದೇವರು.

On a māstikal near the Tirthahalli Road at the village Mēgarvaḷḷi in the hobli of Āgumbe.

Size 3'—4" × 1'—6".

Kannada language and characters.

ಅರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಆಗುಂಬೆ ಹೋಬಳಿ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಅರ್ಥಹಳ್ಳಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದ ಕಾನಿನ್ಲಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—4" × 1'—6".

- | | |
|------------------------------------|---------------------------------------|
| 1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | 6. ಹಾರಾಯರು ವಿಜಯನಗರಿಯ ನಾಂಬ್ರಾಜ್ಯಂ |
| 2. ಸಕ ವರುಷಾಂಗು ೧೩೩೯ನೆ ವರ್ಷಮಾ | 7. ಗೆಯುತ್ತಿರು ರಾಯಪ್ಪವಿಲಂಣ |
| 3. ನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಧಾದ್ರ | 8. ವೊಡೆಯರು ಆರಗದ ರಾಜ್ಯವ ನಾಳು |
| 4. ಪದ್ಮ ನು ೫ ಶ್ರೀ ಮತ್ತು ರಾ ಜಾಧಿರಾಜ | 9. ತ್ತುಮಿರಲು ಮೇಗರವಳ್ಳಿಯ ನಾಗಕ್ಕಮಹಾಸತಿ. |
| 5. ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪದೇವಮ | |

Translation.

Obeisance to Gaṇādhīpati. On the 5th lunar day of the bright half of Bhādra-pada in the year Hēmaḷambi, the 1339th year of Śaka, while the illustrious rājādhirāja rājaparamēśvara virapratāpa Dēvarāja-mahārāja was ruling in Vijayanagar :— while Rāyappa Viṭhaṇṇa Voḍeyar was ruling the kingdom of Āraga :—

Nāgakka of Megarayalli became mahāsati.

Note.

This records the death of a woman named Nāgakka belonging to the village Megarvaḷḷi by the rite of *sati*. The date of her death is given as S' 1339 Hēma-ḷambi Bhādra śu. 5, which corresponds to 17th August 1417 A.D. The king at this time is stated to be Dēvarāja-mahārāja or Dēvarāja I, king of Vijayanagar, and Viṭhaṇṇa Voḍeyar is named as the governor of the Āraga kingdom. Āraga is a village in the Tirthahalli kingdom and the Araga kingdom included Tirthahalli and the surrounding districts. Viṭhaṇṇa Voḍeyar was the governor of this province from 1403 to 1417.

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On a slab standing in the garden of Appaṇṇa Heggāḍe in the village Mēgarvaḷḷi, in the hobli of Āgumbe.

Size 6' × 8'

Nāgari characters and Kannada language.

ಅದೇ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದ ಪೆಟೇರ್ ಅಪ್ಪಣ್ಣ ಹೆಗ್ಗಡೆಗಳ ಮುಂಡವಳ್ಳಿ ತೋಟದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 3'

ಕನ್ನಡ ಭಾಷೆ ನಾಗರಾಕ್ಷರ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ! ಶ್ರೀಗುರುಭ್ಯೋನಮಃ! ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ [ಶಂ]ಭವೆ ಪಾತುಷೋ ಜಲಧಶ್ಯಾಮಾ ಶಾರ್ಙ್ಗಾಪ್ಯಾ ಪಾತಕಕರ್ತಾಃ ತ್ರೈಲೋಕ್ಯ
3. ಮಂಟಪಸ್ತಂಧಾಶ್ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ! ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಕ ೧೩೫೭ನೆಯ ಅನಂವಸಂವತ್ಸರದ
4. . . ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಭದ್ರಾ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರ ಯಲ್ಲು ಶ್ರೀ ವಿರೂಪಾ
5. ಕ್ಷದೇವರ ಸ್ವಾಧೀಯಲು ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳನು ಪರಿಪಾಲಿಸುತ್ತ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ಸಾಮ್ರಾ ಜ್ಯಂಗೈಯುತ್ತಿ
6. ಪರ್ವ ೪ ದೇವರಾಯರ ನಿರೂಪದಿಂ ಭಾರದ್ವಾಜಾನ್ವಯ ರಾ
7. ಯಪ್ಪ ಒಡೆಯರ ಕುಮಾರ ಕುಮಾರ ನಿರಿಗಿನಾಥ ಒಡೆಯರು ಅರಗದ ರಾಜ್ಯವ ಪರಿಪಾಲಿಸುತ್ತಿ
8. ಪರ್ವ ಕಾಲದಲು ಅರಗದ ವೇಂಕಟಯದ ಸಾಂತಣಿಗೆಯ ನಾಡ ಮದವಳಿಗೆಯ ನಾಡ ಮೇಗರವಳ್ಳಿಯ ಗ್ರಾಮದ
9. ಹೆಗಡೆಯ ಅಳಿಯ ಬೈರಣಹೆಗಡೆ ಸಂಕಹೆಗಡೆ ನಿರಗೊಟ್ಟ ಪಹೆಗಡೆ ದೇವಣಹೆಗಡೆಯ ಜಕ್ಕರನಹೆಗಡೆ
10. ಗಡನಾಗಣ ಹೆಗಡೆ ಜನ್ನವೆಗಡೆ . . ವೆಗಡೆ ಲಕಪ್ಪ ಹೆಗಡೆ ತಾಯಿ
11. ದೇವಪ್ಪ ಹೆಗಡೆ ಇವರೆಲ್ಲರೂ ಏಕಸ್ತರಾಗಿ ಸರ್ವಾನುಮತದಿಂ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನ ಪ್ರತಿಗ್ರಹಗಳೆಂಬ ಪುಟ್ಟ
12. ಮರ್ನಿರತರ ಶ್ರೀ ಶುದ್ಧ ಶೈವಾಗಮ ವಾರ್ಧಿಸುಧಾಕರ ಹರಿತ ಗೋತ್ರ
13. ರಮಕಳು ದೇವಣ ಅರಾಧ್ಯರಿಗೆ ಕೊಟ್ಟ ಸ್ತೋತ್ರಗುಪ್ತಿಯ ಭೂಧಾನ ಶಿರಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
14. ಮುಡವಲ್ಲಗೆ ಒಳಗೆ ಉಳ ಮೇಗರವಳ್ಳಿಯನು ನಾಲು ನಿವಗೆ
15. . . ಚತುಸ್ಸೀಮೆಯ ವಿವರ ಮೂಡಲು ಕಡೆಯಮೇಲೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲು . ನೀರೆರ್ಕಲು
16. ಮನ ಮುದ್ರೆಯ ಕಲ್ಲಿನ ನೀರೆರ್ಕಲಿಗೆ ಪಡುವಲು ಗುಡ್ಡೆಯ ಮೇಲೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ
17. ಭೂಮಿ ಹರವರಿ ಯಂತೀ ಚತುಸ್ಸೀಮೆಯ ಒಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ
18. ಸಿದ್ಧಸಾಫ್ಯ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಭೋಗಿನಿ ಆ ಭೂಮಿಯಲ ಕ್ರಯದಾನ
19. ಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಅಲ್ಲ ಉಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ್ಟ ಚಪ್ಪಗೃಹಾರಾಮ ಕಾರುಕ
20. ಎಗೂಡಿ ನಾಡಕಬುಕಲವೆ ಕುಮರಿಕೋಹುಮಕ್ಕಿ ಹಕ್ಕಲು ಬಾಲದೇರೆ ವಾಗ್ಗದೇರೆ ಕಾಡಾರೆಯ ನೀರಾರಂಬ
21. ನಾಲು ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವಿನ ಸಿದ್ಧಾಯವನು ಮರ್ಯಾದೆಯಲು ನಡೆಸಿ ಬಹಿರಿ
22. ದಗೆ ಕೊಡುವೆವು ಬಹಳು ಹಣ ಕಾವಣ ಹೆಗಡೆಗೆ ಕೊಡುವೆವು
23. ದು ಹಣವನ್ನು ನಲು ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವುಳ್ಳ ಅರಮನೆಯಿಂದ ಬಂದ ಹದಿಕೆ ಹೊದಿಕೆ ಮಗವೆ ಸಿದ್ಧಾಯ ಮನೆವಾರ್ತೆ ಹಣಕಾಹುಕಾಣಿಕೆ
24. ಕಡಾಯ ಬಾಳವಾಳಿಗೆ ಉಡುಗರೆ ಉಲುಪು ಮನೆದೇರೆ ಅಳಿಲು ಅನ್ಯಾಯ ಮುಂತಾದ್ದ ಸರ್ವಬಾಧೆಯ ನಾಲು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೊ
25. ಟ್ಪ ಮೂವತ್ತು ಹಣವನು ನವಗೆ ಕೊಟ್ಟ ಆ ದೇವಣ ಅರಾಧ್ಯರು ಮುಡಮೆಯಲ ಭೂಮಿಯನು ಅನುಭವಿಸಿ ಕೊಂಡು ಬಹಿರಿಯೆಂದು ಆ ಬೈಚಣ ಹೆಗಡೆ ಕೊಟ್ಟು

55. ಶ್ರೀ ಭಯರವ ದೇವರು ಶ್ರೀ ಭಯರವ ದೇವರು ಶ್ರೀ ಭಯರವ ದೇವರು ಶ್ರೀ ಭಯರವ ದೇವರು
ನಾಕ್ಷ
56. ಗಳೊಪ್ಪ ಶ್ರೀ ಶಂಕರದೇವರು ಶ್ರೀ ಮದನಂತ ನಾಥದೇವರು ಶ್ರೀ ವೀರಭದ್ರದೇವರು ಶ್ರೀ ರಾಮಯ್ಯ ದೇವರು
ಶ್ರೀ ಭಯರವ ದೇವರು ಶ್ರೀ ಕೃಷ್ಣನಾಥದೇವರು
57. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription is much worn out and several letters are either lost or are illegible.

It seems to record the grant of some lands in the village Kabugaṭṭa belonging to Sankuhaḷi in Muduvankanāḍ in Āragada-venṭheya of the annual revenue of 12 varahas and six haṇas for the services of food-offerings, sandal-paste, coloured rice, *mantra-pushpa* (repetition of certain mantras after offering lights to the god), incense, perpetual lamp, etc., to the goddess Banada-dēvi (called popularly Banaśankari. lit: Forest goddess) in Hiriyangaḍi (division) of the town of Āraga. The donors are stated to be Bommanṇaheggade, Jakkanna, etc. One Kṛishṇabhaṭṭa is mentioned along with the goddess Banada-dēvi as the donee and the land given to him is named Śrōtriya-guttage. Probably he was entrusted with the management of the temple of Banadadēvate in Āraga. We have another grant to the same temple on another slab in the same place dated S' 1326 (E.C.VIII, Tirthahalli 13).

The present inscription is stated to have been issued during the reign of the king Dēvarāya (I), son of Harihara (II), at Vijayanagar and the governorship of the Āraga kingdom by Viṭhanṇoqeyar son of Rāyappa Voḍeyar's (nephew) Bommanṇa Voḍeyar. It is dated S' 1327 Pārthiva sam. dvitīya Āshāḍha śu 11 Bu corresponding to Wednesday 8th July 1405, A.D.

54

At the village Āgumbe, in the hobli of Āgumbe in the floor of the mukhamanṭapa of the Gōpālakṛishṇa temple.

Kannada language and characters.

ಆಗುಂಬೆ ಹೋಬಳಿ ಆಗುಂಬೆ ಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಮುಂದೆ ಬರೆದಿರುವುದು.

1. ಬೊಮ್ಮರಸ ಹೆಗಡೆಸವೆ
2. ೦ ನಿರ್ವಿಘ್ನ ಮಸ್ತೂದೇವರ ಮೊಖಮಂಟಪಕ್ಕಿದ್ದಲ್ಲ
3. ೦ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದಲ್ಲ ಕೊಟಿಯಣ ಹೆಗ್ಗಡೆಯ
4. ೦ ಬೊಮ್ಮಗಲು ದುಗಂಮನು ಉಂನ್ನುತವಾಗಿ ಕಟ್ಟಿಸೆನೆ (ಇದರ ಕೆಳಗೆ ಎರಡು ಛತ್ತ ವಿಗ್ರಹಗಳಿವೆ).

Note.

This records some repairs to the temple effected by Bommarasaheggade and Duggamma, grand-daughter of Kōṭiyanna-heggade. It is stated that the *mukhamanṭapa* had sunk down and that Duggamma rebuilt it, raising the level. The

date given is only the cyclic year Śrīmukha and no other details are found. The characters seem to belong to the 18th century and Śrīmukha may probably be equivalent to 1753 A.D.

55

In the same temple of Gōpālakṛishṇa at Āgumbe, on the cross-beam in the *chandraśāle*.

Kannada language and characters.

ಅದೇ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಚಂದ್ರಸಾಲೆಯ ಜಗಲಯ ಅಡ್ಡತೊಲೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

|| ದುರ್ಮತಿ ನಂ || ಪಾ || ಶು || ಭಾ || ನಾ || ಸದಯುಣಹೆ || ಅ || ರಾಮಣ್ಣ ಹೆ || ಸೇವೆ ||

Note.

This records the construction of the porch by Rāmanna-heggaḍe, *aliya* (son-in-law) of Sadayanna-heggaḍe on a Sunday in the bright half of Phālguna in the year Durmati. The characters seem to be of the 19th century and Durmati may correspond to A.D. 1861 and Phālguna śuddha of the year may be equivalent to the month of March 1862 A.D.

56

At the same village Āgumbe, on a pillar to the south of the main entrance to the temple of Gōpālakṛishṇa.

Kannada language and characters.

ಅದೇ ಆಗುಂಬೆಯ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|-------------------|---------------|
| 1. ನಿರ್ವಿಘ್ನಮಸ್ತು | 6. ನಾಚ್ಚಾದೇವೈ |
| 2. ಶ್ರೀಮುಖಸಂಪತ್ಸ | 7. ವಂಮನ ಮೊಂ |
| 3. ರದ ಶ್ರವಣಮಾ | 8. ಮಗಳು ದೇವಾ |
| 4. ಸದ್ಗುಣಹೆಚ್ಚೆ | 9. ಯನವರಸೇವೆ. |
| 5. ಯದೇಸದವರು | |

Note.

This records the construction of the main doorway of the temple by a woman named Dēmāyi, grand-daughter of Nāchchā Dēvyevamma belonging to the district of Hechche in the month Śrāvaṇa of the year Śrīmukha.

The characters seem to belong to the end of the 16th century and the date may be equivalent to August 1573. Hechche is a village in the Sorab Taluk, Shimoga District.

26. ಪ ಹೆಗೆಡೆ ಅಳಿಯನ ಹೆಗೆಡೆ . . . ಬೈಲಿಂಜಿ ಹೆಗೆಡೆ ನಾಗಪ್ಪ ಹೆಗೆಡೆ ಕಡಹೆಗೆಡೆ ಕೋಟಹೆಗೆಡೆ ಲಕ್ಷ ಹೆಗೆಡೆ ದೇವಪ್ಪ ಹೆಗೆಡೆ ಮುಂತಾದ

27. ಎಲ್ಲರೂ ನಂಮ ಸ್ತ್ರೀಪುತ್ರ ಪ್ಲಾತಿ ಸಾಮಂತ ದಾಯಾದ್ಯಾನು ಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರ ಬಂಧುಗಳು ಹಾಲ್ವಾವರನು ಕೂಡಿಕೊಟ್ಟು ದೇವಂಜ್ಞ ಆರಾ

28. ಧೃಗ್ ಮಹಾದೇವರು ಪ್ರೀತಿಯಾಗಿ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ | ೮

29. ಧಿಕ್ಕರಾದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿಯೆಂದು ನಂವು ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ಲೋಕ್ ಗುತ್ತಿಗೆಯು ಭೂದಾನದ ಶಿ

30. ಈ ಶಾಸನದ ಪಟ್ಟಿ ಸಾಕ್ಷಿಗಳು ಅರೆಮಾನಿಯ ನಾಗಪ ಹೆಗಡೆಯರು ಹೊಕುವಲಿಯ ದೊಪ್ಪಹೆಗಡೆ ಅಣ್ಣನವರರು ತಿರುಮಹೆಗಡೆ

31. ಹೆಗಡೆ ಅಂತೊಪ್ಪಡಕ್ಕೆ ಮಣಿಪನ ಬರಹ ಮೇಗರವಳ್ಳಿಯ ಡೈಚ್ಚು ಹೆಗ್ಗಡೆ ಕೋಟ್ಯಪ್ಪಹೆಗಡೆ ಮುಂತಾದ ಆ ಕರ್ತೃ ರುಗಳ ಒಪ್ಪ ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮ

೨೭. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀಮಹಾ
ದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು

೪೩. ನಾಕ್ಷಗಂಧಿಪ್ಪ ಶ್ರೀ ಕೊಂಡದೇವಿ ಶ್ರೀ ಕೊಂಡದೇವಿ ಶ್ರೀ ಕೊಂಡದೇವಿ ಶ್ರೀ ಕೊಂಡದೇವಿ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

34. ಸ್ವಸ್ತಿಶ್ರೀಪರಾಧ್ಯುಪಾಯ ಶಕವರ್ಷ ೧೩೫೭ನೆಯ ಆನಂದನಂವತ್ಸರದ ವೈ [ಶು]ಕ್ಲ ೩ ಸೋಲಿ ಆರಗದ
ವೇಂತ್ಲೆಯದನಾನ್ವಣಿಗೆಯ

35. ನಾಡಿಗೆ ಮುಖ್ಯವಾದ ಕೊಡಲನಾಡ ಮೇಕ್ರವಳ್ಳಿಯ ತೈಲಪಹೆಗೆಡೆಯರ ಅಳಿಯನಾಗಪಹೆಗೆಡೆಯರು ಅವರ ತಮ್ಮ ಜಕಣಹೆಗೆಡೆ ನಾ

36. ವಪ್ಪಹೆಗೆ ಬೊಂಮರಸಹೆಗೆ ತಿರುಮಹೆಗೆ ತೈಲಪಹೆಗೆ ಕೊಟ್ಟಪ್ಪಹೆಗೆ ಸಣ್ಣ ತೈಲಪಹೆಗೆ ಬೊಮ್ಮಕ್ಕಳು

37. ಮಾದಪಕೆಗೆಡೆ ಬೊಂಮಣಕೆಗೆಡೆ ಇಂತು ಇವರೆಲ್ಲರು ತಮ್ಮಲ ಏಕನನ್ನಾಗಿ ತೆಂಮ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರಬಂಧುಗಳು ನಲ್ಲಬಪ್ಪವರ.ಅ

೨೮. ನುಮತದಿಂದ ಒಸ್ಮಾವಾಲ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿಗ್ರಹ ಯಂತ್ರ ಮಂತ್ರ ತಂತ್ರ ಚಿಂತಾ ಮಣಿ ಶ್ರೀ ಶುದ್ಧ ಶೈವಾಗಮಾಚಾರ್ಯ ಚ

೨೨. ಕೃಷಿಗಳ ಹಿತಗೋಷ್ಠದ ಮಕ್ಕಾಬಿಯ ವಿಶ್ವನಾಥಾಚಾರ್ಯರ ಮಹೇಶ್ವರ ದೀಕ್ಷಿತರ ಮಕ್ಕಳು ದೇವಂಜಿ ಅಚಾರ್ಯರಿಗೆ ಕೊಟ್ಟ

40. ಸೂತ್ರಗುಪ್ತಿಯು ಭೂದಾನ ಶಿಲಾಶಾಸನ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ತೈಲಪಹೆಗಡೆ ತುಮ ಸೊಸೆ ನಾಗಮ್ಮ ಹೆಗಡೆಗೆ ಕನ್ನನವಾಗಿ ಕೊ

41. ಟ್ಟ ಮದವಳಿಗೆಯ ನಾಡೊಳಗೆ ಅಣಿಪವಳಿಯು ಗ್ರಾಮಕ್ಕೆ ಸೇರುವ ಮದವಳಿಯ ಶಂಕು ಭೂಮಿನು ನಾಳು ನಿವಗೆ ಸುಕರಂಜೋದಕ ದಾನಧಾ

42. ರಾಪೂರ್ವಕವಾಗಿ ಆರುಹೊಂನು ಏಳುಹಜವಿಗೆ ಶ್ಲೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಧೂಮಿಯ ಚತುಸ್ವೀ ಮೆಯ ವಿವರ ಮೂಡಲು ಮೇ

43. ಗರವಳಿಯಲಿ ನೆಟ್ಟವಾಮನಮುದ್ರೆಯ ೪ ಕಲಿನ ನೀರರಕದಿಂ ಪಡುವಲುಕಲ್ಲು ಮೇಗ್ರವಳಿಯ ಬೈಚಣಕೆಗೆಡೆ
ನಿಮಗೆ ಕೊಟ್ಟ ಭೂಮಿಯುಂ

44. ಬಡಗಪಡುವಲು ಗುಡ್ಡದೊಂದೆ ನೆಟ್ಟ ವಾಮನಮುದ್ರೆಯ ೨ ಕಲ್ಲಿನಿಂದಿ ಮೊಡಬಡಗಲು ಪಳದಿಂದಂ ತೆಂಕಲಂತು
ಈ ಚತುನೀಮೆಯ ಬಳಗೇ ಉ

45. ಇ ನಿಧಿವಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ನಿಧ್ಯನಾಥ್ಯ ಅಪ್ಪ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವಮ ಭೋಗಿನಿ ಈ ಭೂಮಿ
ಯಲ ಕೆರೆಯ ಕ

46. ಟ ಅಡಕೆ ಕೆಂಗು ಬಾಳೆ ಬದನೆಯ ತೋಟ ಶುದ್ಧೀಯ ಮಾಡಿಕೊಂಡು ಆ ಹೊಲಗದ್ದೆ ಬೆದ್ದಲು ಕೊಪ್ಪುವವಾರು ಗೃಹಾರಾಮ ಹುಣು ಮೆಣು

47. ಎಲಗುಡಿ ಮಾಲು ಕಲು ಕಲವೆ ಕುಮರಿಕೋಪುಮಕ್ಕೆ ಹಕ್ಕಲು ಕಾಡಾರಂಧ ಮುಂತಾದ ಏನುಳ ಬೆಳೆಯ ಬಿತ್ತಿ ಬೆಳೆದು ಕೊಂಡು ಈ ಗ್ರಾಮಕ್ಕೆ
48. ಸಲುವ ಕಾರುಕ ಗ್ರಾಮಗದ್ಯಾಣ ಮಗ್ಗದೆರು ಮುಂತಾದ ಏನುಳ ಸರ್ವಸ್ವಾಮ್ಯವನು ನೀವು ಆಗುಮಾಡಿ ಕೊಂಡು ನಾಲು ಗುತ್ತಿಗೆಯಾಗಿ ಕಟ್ಟ
49. ಕೊಟ್ಟ ಆರುಹೊಂನು ಏಳುಹಣವನು ಅನಂದ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಾಡ್ಯಾರದ್ಯವಾಗಿ ಮರ್ಯಾದೆಯಲ ಪ್ರತಿ
50. ವರ್ಷ ನಾಗಂಣ ಹೆಗಡಿಯ ಮಕಳು ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆಯರಿಗೆ ಕೊಡುವಿರಿ ಹೊಂನುಳಿದ ? ಸಿದ್ಧಾಯದ ಆ
51. ರ್ವ ಹೊಂನು ಏಳುಹಣ ಅಲ್ಲಂದ ಮೇಲೆ ಸರ್ವ ಹದಿಕೆ ಹೊದಿಕೆ ಮಗಮೆ ಬಿಟ್ಟ ಒಡಾರ ಕಡ್ಡಾಯ ಕಾಣಿಕೆ ಸಿದ್ಧ
52. ಯ ಬಿರಾಡ ಅಟ್ಟದ ಕಾಣಿಕೆ ಏನುಳ ಸರ್ವಬಾಧೆಯನು ನ
53. ಉನಿವಗೆ ಪರಿಹರಿಸಿಕೊಟ್ಟು ನಾಲು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೊಟ್ಟ ಆರುಹೊಂನು ಏಳುಹಣವ ಕೊಟ್ಟು ಆ ದೇವಂಣ ಅರಾಧ್ಯರು ಸುಖ
54. ದಲ್ಲ ಈ ಧೂಮಿಯ ಅನುಧವಿಸಿ ಬಹಂತಾಗಿ ಆ ಬೈ ಹೆಗಡೆಯರ ತಮ ಬಕ್ಕಣ್ಣಹೆಗಡೆ ಸೋವಣ್ಣ ಹೆಗಡೆ ಬೊಮ್ಮರಸಹೆಗಡೆ ಆ
55. ಇಯಂದಿರು ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆ ವೈದ್ಯಪಹೆಗಡೆ ಸಣ್ಣಲಕ್ಕಪಹೆಗಡೆ ಮೊಂಮಕಳು ಮಾದಪಹೆಗಡೆ ಕಾಮಣ್ಣಹೆಗಡೆ ಮುಂತಾ [ದ]
56. ಎಲ್ಲರು ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರ ಜ್ಞಾತಿ ಸಾವಂತ ದಾಯಾದ್ಯನುಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಬಂಧುಗಳು ಈ ಧೂಮಿಗೆ ಸಲ್ಪ ಒ ನು ಕೂಡಿಕೊಂಡು
57. ದೇವಂಣ ಅರಾಧ್ಯರಿಗೆ ಶ್ರೀ ಮಹಾವಿಷ್ಣು ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಕ
58. ಸ್ವಾಯಿಗಳಾಗಿ ಸಂತಾನಪರಂಪರೆಯಾಗಿ ಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಸುಬದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿಯಂದು ನಂಮ
59. ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯ ಶಿರಾಶಾಸನದ ಪಟ್ಟಿ ಯಂತಪ್ಪುದಕ್ಕೆ ನಾಕ್ಷಿಗಳು ಅಲಮಾನಿಯ ನಾ
60. ಗಪಹೆಗಡೆ ಪೊಪ್ಪ ಮೇಗರವಳ್ಳಿಯ ಬೈಚಪ್ಪಹೆಗಡೆಯರ ಗಡಿತಿಯ ಮಗ ಕೋಟ್ಟಪ ಹೆಗಡೆ ಅಳಿಯ ಆ
61. ರಸ ಹೆಗಡೆ ಯಂತಪ್ಪುದಕ್ಕೆ ಅರಸಪಹೆಗಡೆಯರ ಸ್ವಹಸ್ತದ ಬರಹ ಶ್ರೀ ಬೊಪಹೆಗಡೆಯರು ಮೊದಲಾದ ಕರ್ತರು ಗ
62. ಇಷ್ಟು ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ
63. ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಗಳಿಸಪ್ಪ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಮ
64. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಕಾರ್ತಿಕಸನ್ಯಾಸಿ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾ
65. ಪವಿತ್ರವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಮಿ ದಾನಪಾಲನಯೋರ್ಮುಢೈ ದಾನಾಶ್ರೇಯೋನು ಪಾ
66. ಲನಂ ದಾನಾಸ್ತುರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ಈ ಧರ್ಮವನು ಅಳುಹಿದೋರು ವಾರಣಾ
67. ಸಿಯಲ ಸಹಸ್ರಕವಿರೆಯ್ತು ಕೊಂದ ಪಾಪಕೆ ಹೋಹೆರು ಪಾಲಿಸಿದವಗೆ ವಾರಣಾಸಿಯಲ ಸಾವಿರ ಕವಿರೆಯ ಕೊ
68. ಟ್ಲ ಪಲ

Note.

This inscription commences with two invocatory verses, one addressed to Sāmbhu, and another addressed to Hari. "May the four arms of Hari, which are

dark like the clouds and hardened on account of the striking of the bow-string of Sârnga, the pillars of the maṇṭapa the three worlds, protect you."

The inscription next records that on Monday, the 3rd lunar day of the bright half of Vaisākha in the year Ānanda, S' 1357, during the reign of Śrī Vīra Immaḍi Dévarāya-mahārāya in the capital Vijayanagari and during the period of the governorship of the kingdom of Āraga by Sirigirinātha Oḍeyar, son of Rāyappa Oḍeyar of Bhāradvāja-gōtra under the suzerainty of that king, certain heggades of Megaravalli village in Madavaligeyanāḍ in Sāntanigeyanāḍ in Āragada-Veṇṭheya named Baichanna-heggade, Kōṭyappa-heggade, Aliyanna-heggade, Nāgappa-heggade, Kada-heggade, Kōti-heggade, Lakma-heggade, Sankapa-heggade, Siragoṭṭapa-heggade, Jakkarasa-heggade, Nāganṇa-heggade, Jannaveggade, Lakappa-heggade, Dēvappa-heggade, etc., all united, granted the village Megaravalli as *śrōtra-guttage* to a Brahman named Dévaṇa Ārādhyā, son of Mahēśvara-dīkshita and grandson of Viśvanātha Āchārya of Baṣṛivāl, of Harita-gōtra and Rik-śākhe, a teacher of pure Śaivāgama, an expert in *yantra* (talismans), mantra and tantra, versed in *yajana* (performing sacrifices, etc.), *yājana* (officiating at sacrifices), *adhyayana*, *adhyāpana* (teaching of Vedas, etc.), *dāna* (making gifts) and *pratigraha* (receiving gifts). The grant was made with all the usual powers and rights of enjoyment and with the permission of the donors' wives, sons, kinsmen, dependants (*śamanta*), agnates (*dāyāda*), sons-in-law, *bandhus* (relatives), etc., and with pouring of water and gift of gold, to be enjoyed in happiness as a perpetual hereditary grant. The donee was to be free from taxes or imposts except to the extent of a sum of 30 haṇas which was to be paid as *siddhāya* (fixed tax) by the donee to the donors. The witnesses to this are next named: Nāgapa-heggade of Ālemāni, Boppa-heggade of Hokuvali, and Tiruma heggade of Anṇanavali. The scribe is named Maṇapa. The signatures of the donors and witnesses are next given as Śrī Mahādēvaru and Śrī Kōntidēvi.

The record next contains another grant (LL. 34-68) in its latter half. This grant consists of the gift of some land in the village Anapavali in Madavaligeyanāḍ which had been previously bestowed as *kanyāna* (dowry?) to Nāganna-heggaditi, his daughter-in-law (or sister's daughter) by Tailapa-heggade to Dévaṇa Ārādhyā, referred to before. The donors of this part of the grant are Nāgapa-heggade, son-in-law of Tailapa-heggade of Mekravalli (same as Megaravalli) situated in Kōḍalanāḍ in Sāntanigeyanāḍ in Āragada-veṇṭheya, his younger brother Jakkanna-heggade, Sāvappa-heggade, Bommarasa-heggade, Tiruma-heggade, Tailapa-heggade, Kōṭyapa-heggade, Saṇṇa-Tailapa-heggade and grandsons Mādapa-heggade and Bommanṇa-heggade, etc. This grant is stated to have been made on Monday, the 3rd lunar day of the bright-half of Vaisākha in the year Ānanda, S' 1357 and free from imposts, etc., and with full powers and rights of possession as an act of devotion to the God Viṣṇu by the donors. The donee was

to enjoy the land as *śrōtra-guttage* paying annually beginning with the first lunar day of Kartika in the cyclic year *Ānanda*, a sum of six *hons* and seven *hanas* as *guttage* (quit-rent) to the said *Nāgamma-heggaḍiti*'s sons *Tiruma-heggaḍe* and *Tailapa-heggaḍe*. The writer of this was *Arasapa-heggaḍe* referred to before. The witnesses to this are named *Nāgappa-heggaḍe* of *Ālemāni*, *Baichapa-heggaḍe* of *Megravalli*, *Kōṭyappa-heggaḍe* and *Aliya Arasapa-heggaḍe*. The signatures of the donors are next given as *Kontidēvi*, and of witnesses as *Kontidevi*, *Mahādēvaru* and *Kārtikasvāmi*. The usual imprecations conclude the grant.

The date of this record as given in its second part (the first part gives the same year and month, but the *tithi* cannot be clearly made out,) viz., S' 1357 *Ānanda sam. Vai. śu 3*, Sô corresponds to Monday, 12th April 1434 A.D. and falls in the reign of *Dēvarāya II*, king of *Vijayanagar* (1419-1446) called in the inscription as *Immaḍi Dēvarāya*. *Sirigirinātha Vaḍeyar* was the governor at this time of the *Āraga Province* (See E. C. VIII, *Tirthahalli* 23, 144, 155, 175, 216). He belonged to the *Brahma-kshatriya* community and was a *Śaiva*. The donee too was a *Śaiva*. The signatures of the donors are given as *Kontidēvi*, *Kunti* (called *Konti* in *Kannaḍa*), the mother of the famous *Pāṇḍava* heroes of the *Mahābhārata*, is called *Konti-dēvi* (the goddess *Konti*) and is referred to in several inscriptions (E C. VI *Koppa* 27, VIII *Tirthahalli* 144). In parts of the *Mysore District* she is even now worshipped every year during the month of *Kārtika* by the *Vokkaliga* community with songs, incense-burning, etc.

TAMIL SUPPLEMENT

No. 46.

Mysore District, Gundlupet Taluk

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tavarekatte.

Size 4¹ x 3¹

Tamil and Grantha characters : Tamil language.'

- (1) ஸ்ரீபுத்தரப ஸ்ரீபுத்தரப ஸ்ரீ ஸ்ரீபுத்தரப
- (2) ஸ்ரீ தேவந் வரயன் ராஜிஷ் பண்ணி யருளா நிக்
- (3) ஸ்கரை யாண்டு தா எய சென்றலகஸ
- (4) 0 வசுஸர்த்த புஷ்யஸ எஸ்த ஸ்ரீஷ் குடுகு நாடு
- (5) நன்றி வாழில் ஆந்தையரில் யுஷ் கத்தன் கொ
- (6) ல்ல காமுண்டன் ஐஞ்ஞாறு பொன்னே யிட்டு
- (7) ஏரியுங் கட்டு வித்து அரமுட் செய்வித்தான் மா
- (8) மிண்டை நாட்டு வழியிலே சாத்தககள் ளா தாங்கி
- (9) ந விடத்து காதியாண் பிள்ளைத் தந்து செய்து பட்ட
- (10) றன் ஸ்ரீந்தோட்டமுந் ஆர்வையு மிடுவித்து இந்த ஸ்ரீ
- (11) க் கல்லும் செய்வித்தான் யிக் கொல்லகாமுண்ட.....
- (12) டையான் மாதவனால் தந் ஸ்ரீநாம ஸ்ரீத்.....

**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES.**

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			GANGA.
173	45	Ś 907 Parthiva sam. Māgha ba. 30 Saturday—11th February 986 A.D.	[Rāchamalla Satyavākya III]
			KADAMBA.
142	38	11th century A.D.	Chāgi-permāḍi
			NOLAMBA.
170	42	9th or 10th century A.D.	Ayyadēvapar
			HOYSALA.
90	6	Chitrabhānu sam. Pushya—(?) December, 1102 A.D.	Ballāḷa I ...
98	12	Ś 1039, Hēmaḷambi sam. Mār. ba. 13, Friday—23rd November 1117 A.D.	Vishṇuvardhana
83	2	No date. circa 12th century A.D.	[Do]
76	1	Ś 1097 Jaya sam. Āshāḍha śu. 11, Budhavāra—Wednesday, June 12, 1174 A.D.	Ballāḷa II
99	13	Yuva sam. Pushya śu 10—(?) 1st January 1216 A.D.	Do
87	5	No date	Do
174	46	Śaka 1170, Kīlaka sam. Pushya ba. 7 Bri.—Thursday, 7th January 1249 A.D.	Vīra Sōmēśvara

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Incomplete record. Merely gives titles. No king is named.

Châgi-Permâdi makes a grant of land, as *kalnâd*, to a person named Kulâdhâri. Details of the grant are described.

States that Śrī Ayyadēvapar of Śrīvîr set up a small garden as an act of charity.

Full of lacunæ. Merely mentions the king and his lineage and introduces a certain merchant who is given the title of 'mahâ-vaḍḍa-vyavahâri' and described as a devotee of Viṣṇu.

Records the death of a warrior named Bāsaya in a battle between the Hoysala king and the Chôla general Adiyama.

Gives the genealogy of Puṇisa, general of Viṣṇuvardhana.

• States that the king granted on the occasion of *nūlaparva* a village called Kônêril situated in Tagarenâd for the expenses of worship, etc., in the shrine of Biṭṭēsvara set up by Biṭṭibôva within the court of the Kēsava temple at Bêlûr and also in the shrine of Jagatîsvara and that Biṭṭibôva granted the trusteeship of the shrines to Têjônidhi paṇḍita, a Śaiva priest.

Registers the gift of a plot of land to the temple of Îsvara in the village Ugaḷi by the mahâjanas of Nirgunda.

Fragmentary. Seems to record some grant made by Mahâpradhâna Ammaṇa-Veggaḍe, a dependant of the king.

Records certain works of charity made by Dharmmakattan Kolla-gâmuṇḍan.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR.
108	20	.....	[Harihara I]
106	19	.....	[Bukka I]
114	25	§ 1316 Bhāva sam. Phāl. śu. 10 Gu.—(?) 1st March 1395 A.D.	Harihara II
117	26	§ 1325 Chitrabhānu sam. Vaiś. ba. 1, Mañ.—Tuesday, 18th April, 1402 A.D.	Do
183	53	§ 1327 Pārthiva sam. Dvitiya Āshāḍha śu 11, Bu.—Wednesday, 8th July 1405 A.D.	Devarāya I
188	57	§ 1339 Hēmaḷambi sam. Bhādra śu. 5—17th August 1417 A.D.	Do
175	47	Virôdhikrit sam. Āsvīja ba. 10 Sô. —(?) 15th cent.	Do
119	27	§ 1352 Saumya sam. Māgha ba. 14—21st February 1430 A.D.	Devarāya II
188	58	§ 1357 Ānanda sam. Vaiś śu 3 Monday—12th April 1434 A.D.	Do
110	21	§ 1361 Siddārthi sam. Pushya śu. 3 Bu.—Wednesday 9th Decem- ber 1439 A.D.	Do
127	30	§ 1369 Kshaya sam. Chaitra ba. 10 Saturday (?)—22nd March 1446 A.D.—a Tuesday	Do

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

See under Āraga.

Do

Kaḍita copy of an inscription registering the grant of some lands under the orders of the king to certain Brahmans as a reward for their having brought out commentaries on the four Vedas in the name of the king. The date of the record is questionable.

Records the sale of some land from the income of which the service of food offerings to the god Vighnēśvara, presumably at Śringeri, was to be conducted.

See under Āraga.

See under Āraga.

Epitaph over the tomb of one Chôkisetṭi, son of Bitisetṭi, who is described as the beloved disciple of Dharmabhūṣaṇa-bhaṭṭāraka of the Mūla-saṅgha and Balātkāra-gaṇa.

See under Goa.

See under Āraga.

See under Kaḷasa-Kārkaḷa.

Purports to be a copy of the grant of a village named Harihaḷli by Mangarasa, governor under Mahāpradhāna Rāmachandra-deva-voḍeyar, Viceroy of Haiva, Tulu and Konkana provinces with Honnāvara as the capital, in favour of the Śringeri guru, Purushōttama-bhārati-śrīpāda.

List of Inscriptions published in the Report.

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR—concl'd.
121	28	Ś 1261 (? mistake for 1381) Pramāthi sam. Śrāvaṇa śu. 13 Bhānuvāra—August 12, 1459 A.D.	Mallikārjuna
105	18	1494 A.D.	Immaḍi Narasingarāya
130	32	Yuva sam. Mārgaśira ba. 30— Wednesday 5th December 1515 A.D.	Kṛishṇarāya ...
100	14	1516 A.D.	Do ...
172	44	Śvabhānu sam. Śrāv. śu. 5—17th July 1523 A.D.	Do
102	15	.....	Sadāśivarāya
133	34	Ś 1582 Śārvari sam. Pushya ba. 30 Sunday—January 20, 1661 A.D.	Śrīrangarāya
137	35	Ś 1582 Plava sam. Kār. śu. 15— 27th October 1661 A.D.	Do
84	3	No date	Do
			ĀRAGA.
95	10	No date. C. 1368 A.D.	[Mādarasa] ...
138	36	14th Century	Do

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Kaḍita copy of a stone inscription (not traced) registering the gift of certain villages, Muduvarti, Sabagallu etc., with an annual income of 1697 Kāṭi gadyāṇas to Śankara-bhārati, Śringeri pontiff, by the Vijayanagar king Mallikārjuna and Bukkarāyaru.

See under Kaḷasa-Kārkaḷa.

Record issued by the king, directing the headmen of certain villages (named) to obey the gurus of the Śringeri Matt as their masters.

See under Kaḷasa-Kārkaḷa.

Records the gift of some land in the village Paḍuvarūr (Paḍugūr) by certain citizens for services in the temple of Hanumanta-dēvaru, for the merit of Śaḷuva Govindarāja-ayya, minister and governor of Paḍinālku-nāḍ.

See under Kaḷasa-Kārkaḷa.

Copy of a copper plate inscription registering the gift of two villages Raṇaghaṭṭa and Kalyāṇi Hārōnahalli near Vēlāpuri (Bēlūr) situated in Baḷaganāḍ (Baḍaganāḍ), by the king to the ascetic Agniṁūrdha Kṛishṇānanda of the Muḷuvāyipuri matt.

Purports to be a copy of a copper plate grant recording the gift of a village Jalagara-māni Sūrāpura to the ascetic Kṛishṇānandasvāmi of the Muḷbāgal matt by the king.

Seems to register the gift of a village Lakshmtipura, a hamlet of Sūrāpura, by the king to the matt at Muḷuvāgil.

Inscription carved on a side of the slab containing another inscription. Consists of a Sanskrit stanza in praise of Bolluhhūpa or Bollarasa, evidently a general and subordinate of the governor.

Records the gift of some lands in the village Bālehalli for the expenses of offering food to the god Gopāladēvaru in the village Paścimavāhini, by Bollarasa, subordinate of the minister Mādhavamāntri or Mādarasa referred to in Inscription No. 10 of this report.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			ÂRAGA—concl'd.
139	37	§ 1308 Krôdhana sam. Mâgha ba. 14 Sônavâra—Monday, January 29, 1386 A.D.	[Mâdarasa Voḍeyar]
106	19	About 1370 A.D.	Vedagiri Viruppanṇa Voḍeyar
108	20	14th century	[Hariyappa-voḍeyar]
96	11	No date	Do
183	53	§ 1327 Pârthiva sam. dvitîya Âshâḍha śu. 11 Bu.—Wednesday 8th July 1405 A.D.	Vithanṇoḍeyar
188	57	§ 1339 Hēmaḷambi sam. Bhâdra-pada śu. 5—17th August 1417 A.D.	Do
188	58	§ 1357 Ânanda sam. Vaiś. śu. 3, Sô.—Monday 12th April 1434 A.D.	Sirigirinâtha Voḍeyar
			GOA.
119	27	§ 1352 Saumya sam. Mâgha ba. 14 —21st February 1430 A.D.	Hampeyarâya ...
124	29	§ 1363 Raudri sam. Jyeshṭha śu. 3 Monday—22nd May 1441 A.D.	Lakshumanṇa

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the gift of some land situated in Kikundanāḍ and received from Bollarasa by the ascetic Vidyāraṇya-śrīpāda to Viṣṇubhaṭṭa of Śringapura, for certain services in the temple of Gōpīnātha at Pāschimavāhini.

Continuation of E. C. VI, Mudgere 57 recording the gift of 13 vṛittis of land to the Brahmans of the Brahmapuri at Kalasa. The list of the vṛittidārs is continued in the present record. The governor was a son of King Bukka I of Vijayanagar.

Continuation of E. C. VI Mudgere 58 recording the gift of an income of 170 varahas for services in the temple of Kaḷasaṇātha made by a certain Mahāpradhāna. The ruler's father Mangarāja (Mārāpa) was a brother of Harihara I, Vijayanagar king.

Seems to be a continuation of E. C. VI Koppa, 7. States that two persons (named) were entrusted with the administration of the temple of Virēśvara. For the food offerings to the god some land in Arasakeṛe seems to have been granted by Mahāprabhu Sātaman-galada Hebbāruvar, chief of Pālaliḡeyanāḍ, Kālaveggade of Aḍamaḷi, and some others.

Much worn out. Seems to record the grant of some lands in the village Kabughatta belonging to Śankuhaḷi in Muduvankanāḍ in Āraga-ventheya of the annual revenue of 12 varahas and 6 haṇas for the services of food-offerings, etc., to the goddess Banada-dēvi in Hiriyangadi (division) of the town of Āraga, by Bommaṇṇa-heggade, etc. The record was issued during the reign of King Dēvarāya I of Vijayanagar.

Records the death of a woman named Nāgakka belonging to the village Megaravalli by the rite of *sati*. The Vijayanagar king at the time was Dēvarāya I.

Mentions the Vijayanagar king Dēvarāya II and contains two records. The first states that certain heggades (named) of Megaravalli, granted the village as *śrōtra-guttage* to a Brahman named Dēvaṇa Ārādhyā. The second refers to the gift of some land in the village Anapavali in Madavaligeyanāḍ to the same donee by Nāgapa-heggade.

Kadita copy of an inscription recording that the Governor under Devarāya II of Vijayanagar granted a copper charter making a gift of the village Andavali to Viśvēśvarā-ṇya Śrīpāda residing in the Kallu-maṭha at Hampe.

Palm-leaf ms. copy of an inscription (original not traced) recording some grant made to Purushōttama-bhārati Śrīpāda, Śringeri pontiff, by the Governor.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			KALASA-KÂRKALA.
110	21	Ś 1361 Siddârthi sam. Pushya śu. 3 Bu.—Wednesday 9th December 1439 A.D	Vîra Paṇḍyadēvarasa Oḍeyar.
105	18	Pingala sam. Magha śu. 10—2nd February 1498.	Bairarasa Oḍeyar
100	14	1516 A.D.	[Immaḍi Bairarasa-Oḍeyar].
103	16	No date. C. 1516 A.D.	[Do]
102	15	Ś 1469 Plavanga sam. Vaiś. ba. 10 (? mistake for 12) Chandra-vâra—May 16, 1547 A.D. Monday.	Vîra-Paṇḍyapa Voḍeyar
			BÂRAKÛR.
129	31	Ś 1374 Prajôtpatti sam. Kârtti. śu. 1 Sô.—Monday, 25th October 1451 A.D	Bhânappa
			UMATTÛR.
168	40	[Ś 1426—1504 A.D.]	[Nanjarâya Voḍeyar]
			CHANGÂLVA.
171	43	Raudri sam. Pushya śu. 15—1st January 1561 A.D.	Vîradēvamahâ-arasu

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the gift of some land made for the offering of rice for the god Kaḷasēśvara at Kaḷasa during the reign of Devarāya II, Vijayanagar king.

Consists of two grants, the first recording the payment of some money as *bijahonnu* (capital) by Sovanna from the income of which the service of *rangapūje* during some festival connected with the goddess in the Kaḷasanāthēśvara temple and the feeding of *muttaideyaru* were to be conducted ; and the second recording the gift of some lands made by a woman for the service of food offering to the god Kaḷasanātha.

Seems to be a continuation of E. C. VI Mudgere 39 recording the grant of some lands by Sūrappa-Sēnabōva for the god Kaḷasanātha during the reign of Krishṇarāya of Vijayanagar.

Registers certain details in connection with some charities made by the chief for the repairs of the Kaḷasanātha temple at Kaḷasa referred to in another inscription on the same slab bearing the present record.

Records a gift made by some one for certain festivities to be conducted in the temple of Kaḷasanātha at Kaḷasa. The overlord of the chief was the Vijayanagar king Sadāśivārāya.

Palm-leaf ms. copy of an inscription stating that Bhānappa, son of Chandarasa, Governor of Bārakūr, made the gift of the village Kongavalli in the kingdom of Bārakūr to Śankara Bhārati, head of the Śringeri Matt, under the orders of the king of Vijayanagar and Daṇāyaka Voḍeyar.

Continuation of the inscription E. C. IV, Gundlupet 6 recording a grant by the chief for services in the temple of Allālanātha (Varadarāja) in Terakaṇāmbi.

Seems to record the gift of the village Hullāni for the services of the temple of Allālanātha (Varadarāja) by the Mahāmaṇḍalēśvara.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE.
145	39	Ś 1589 Plavanga sam. Chai. śu. 3 Sunday—17th March 1667 A.D.	Dēvarāja Oḍeyar
182	52	16th January 1812 A.D.	Kṛishṇarāja Voḍeyar III
112	23	Ś 1820 Hēvilambi sam. Jyēshtha ba. 4—Tuesday 20th April, 1897.	Do IV
			BIJAPUR.
131	33	About 1640 A.D. ....	....
			KELADI
94	9	Pramôdûta sam. Mârgaśira ba. 1 —6th December 1690 A.D.	Chennammâji
			PRIVATE.
113	24	Ś 1071 Pramôdûta sam. Vaiś, śu. 7—5th April 1150 A.D.	....
177	49	Ś 1217 Manmatha sam. Chai. śu. 1—Thursday 17th March 1295 A.D.	....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Describes the charities of a Brahman named Dhannôji from the kingdom of Gujarât and states that he made a gift of a village named Hosakôte in Kannambâdi-sthala converting it into an agrahâra and renaming it Dhannôji-Râmabhâyaminapura. The donees of the several vrittis were all Brahmans of Smârta, Śrīvaishṇava and Tatvavâdi (Mâdhva) sects. The names of some of the gôtras enumerated in the record are rather peculiar. The composer of the grant is said to be Tirumalârya, minister of Chikkadêvarâja Oḍeyar and son of Aḷaga-Singarârya.

Sannad recording the grant, by the king, of a money payment of an annual sum of 106 Haidari varahas and 3 haṇas to the Bhâgavata Sampradâya Śrī Kṛishṇânandasvâmi Matt at Muḷbâgal.

Records the setting up of the flag-staff of the temple of Kaḷasêvara at Kaḷasa by Manjapaiya, the village accountant of Kaḷasa.

A letter issued by the Bijapur general Raṇadullâkhân directing his officers to enforce obedience to the orders of the Sringeri matt in the collection of the produce, etc., in their mānya lands in the Shimoga District.

Palm-leaf ms. copy of a *nirûpa* registering the gift, free of taxes, of some land in the village Mûḍalabail in Bellârasime and Hosûranâḍapâlu to one Chennanṇa of the village Bellare-Kuḍinelli, by the queen, for services in the temple of Gangâdharêśvara-dêvaru.

Fragmentary record, mostly illegible. Merely gives the date and mentions that the Jaina donor belonged to Kâṇûr-gaṇa, Mûlasangha and Pustaka-gachchha. The existence of the inscription in Sringeri shows that Jainism had considerable influence in the place during the 12th century.

Records the death, by *samâdhi*, of a person named Banmagavuḍa, disciple of a Jaina guru, Siddhânta-yôgindra by name.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE—concl'd.
92	7	14th Century A.D. ....	....
169	41	Do ....	....
178	50	Ś 1378 Dhātu sam. Chai śu. 10 Bhau—Tuesday, 16th March 1456 A.D.	....
85	4	Ś 1404 Śubhakritu sam. Kartika śu. 12—23rd October 1482 A.D.	....
187	56	Śrīmukha sam. Śrāvaṇa—August, 1573 A.D. (?)	...
179	51	Ś 1562 Vikrama sam. Āśvija ba. 7 Ādivāra—Sunday, September 27, 1640 A.D.	....
93	8	Ś 1603 Durmati sam. Phāl. ba. 12 Guruvāra—Thursday, 23rd February 1682 A.D.	...
186	54	Śrīmukha sam.—(?) 1753 A.D.	....
187	55	Durmati sam. Phā. śu. Bhā—(?) March 1862 A.D.	....

The rest of the inscriptions are neither dated, nor can be assigned to any dynasty.

arranged according to Dynasties and Dates—*concl'd.*

Contents and Remarks

Mentions Manne Gangaya as the sculptor of a Gaṇapati image.

Records the setting up of a Jaina image by, or under the orders of, Lalitakīrti bhaṭṭāraka, a Jaina guru.

Registers the grant of a plot of land by the pontiff of the Tīrthahalli matt to a person named Viṭhappa as an act of devotion to the god Narasiṃha and on the Śivarātri day.

Records the gift of the village Muttagāne (Muttaganni) by Uṇṇināyaka of Muttagada-haḷ for offering food daily to the god Kēśava in the Kēśava temple at Bēlūr (Vēlāpuri).

Records the construction of the main doorway of the Gôpālakṛishṇa temple at Āgumbe by a woman named Dēnāyi.

Registers the gift of certain lands in the villages Nampe and Arlakodage by Sacchidānandabhārati, Śringeri pontiff, to a person named Rāmākṛishṇapparasa.

Much worn out. Records the gift of some land in the village Marakalu as *sarva-mānya* for services to the god Mallikārjuna.

• Records some repairs to the temple (of Gôpālakṛishṇa at Āgumbe), effected by Bom-marasa-heggaḍe and Duggamma.

Records the construction of the porch (in the Gôpālakṛishṇa temple at Āgumbe) by Rāmanna-heggaḍe.

APPENDIX A.

CONSERVATION OF MONUMENTS.

In the year 1933-34.

(Based on the Annual Report of the Government Architect, Bangalore.)

During the year 40 monuments were inspected both by the Government Architect and the Architectural Assistant and suggestions for their better preservation were forwarded to the Muzrai Commissioner and Executive Engineer concerned. A list of the monuments visited is given at the end of the report.

Inspection Reports received from the Revenue Sub-Division Officers were fewer than in the previous year. A circular was issued to all the District Officers reiterating the necessity of taking increased interest in the up-keep of the monuments by Local Officers.

Proposals for the Renovation of the following monuments were received and scrutinized :

- (1) Rāmēśvara temple at Tirthahalli.
- (2) Kirtinārāyaṇa temple at Talkād.

Orders on the re-classification of monuments are yet awaited. The question of amplifying the rules as a result of further experience was considered and proposals for fixing a form of agreement to be entered into by private parties who are in charge of Ancient Monuments, were submitted.

The work of erecting additional Notice Boards in front of monuments was not undertaken for want of funds.

Certain suggestions for the improvement of the Bēlūr Temple premises which were scrutinised from æsthetic and architectural points of view were submitted to Government.

The following monuments were declared " Protected " under the Ancient Monuments Preservation Regulation :—

- (1) Śrī Mallikārjunasvāmi temple at Malleswaram, Bangalore City.
- (2) Śrī Vijaya-Nārāyaṇasvāmi temple at Gundlupet, Mysore District.
- (3) Śrī Rāmēśvara temple do do
- (4) Śrī Paravāsudēva temple do do

A statement of the monuments dealt with during the year together with the details of expenditure incurred, wherever possible, for the repair and maintenance of monuments is given below:—

Mysore District :—

Seringapatam—Ranganātha temple	...	...	Rs. 346 0 0
Nanjangud—Śrīkaṇṭhēśvarasvāmi temple	...	...	7,140 0 0
Suttūr—Sōmēśvarasvāmi temple	..	...	2,968 0 0
Krishṇarājanagar—Chandramaulēśvara temple	...	...	768 0 0
Melkote—Chaluva-Nārāyaṇa temple	95 0 0

Bangalore District—

Śivaganga—Gaṅgādhareśvara temple	2,361 0 0
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Hassan District—

Hārṇahalli—Kēśava temple	1,326 0 0
Bēlūr—Kēśava temple	250 0 0

Kolar District—

Mulbāgal—Sōmēśvara temple	...	...	Rs. 504 0 0
Siti—Śrīpatēśvara temple	„ 2,367 0 0

Kadur District—

Khāṇḍya—Mārkaṇḍēyasvāmi temple	„ 6,200 0 0
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List of Ancient Monument visited during 1933-34.—

All the monuments of Bangalore and Channapaṭṇa taluks.

Monuments at Kōlār, Mulbāgal, Mysore, Seringapatam, Bēlūr, Dāvāngere, Harihar and Śravanabelāgola. . . .

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY
AND HIS ASSISTANTS.

During the year 1933-34.

(*Asterisk denotes Protected Monuments).

Kolar District	..	Nandi—	Bhoganandiśvara temple
		Nandi Hill—	*Tipu's Palace
			*Yoganandiśvara temple and other monuments
Bangalore District	...	Binnamangala—	Mukthinathēśvara temple
		Śivagaṅga—	Gaṅgādharēśvara temple
			*Honnādēvi temple, and other monuments on the hill ;
			Monuments in the village
		Māgāli—	*Sōmēśvara temple
			Raṅganāthasvāmi temple
		Sāvandurga—	Hill fortress
			Oṇēśvara temple
			Viśvēśvara temple
			Site of Nelapaṭṭana
			Palace site
			Narasimha temple
			Virabhadra temple
			Kālarimā temple
Tumkur District	...	Dēvarāvandurga—	Iśvara temple
			Hill fortress, etc.
			*Lakṣmīnarasimha temple
		Kaidāla —	*Chennigarāya temple
			*Gaṅgādharēśvara temple
		Madhugiri—	Hill fortress and temple on the hill
			*Temples in the village
		Sira—	Idga
			Grave yard
			Sayyad 'Abdul Khadaf's tomb
			Durgammā temple
			*Malik Rihan Darga
			Begurabi Masjid
			Choti Masjid
			*Jumma Masjid

			Fort and the monuments inside it
			Gōpūlakṛishṇa temple
			Nārāyaṇa temple
			Chinnada-gori of Farid Ullah Shah
			Bhavānī temple
			Baraki Mosque
			Ibrahim Rauza
	Seṭṭikere—		* Yōgamādhava temple
			Īśvara temple
			Raṅganātha temple
			Hanumān temple
	Turuvekere—		* Chennigarāya temple
			Mulo-Śankarēśvara temple
			Gaṅgadhareśvara temple
			* Nandi in the Gaṅgādhareśvara temple
			Bēṭerāya temple
	Niṭṭūr—		Śāntīśvara Basti
	Kaḍaba—		Kailāsēśvara temple
			Śrī Rāma temple
Mysore District	...	Nagamangala—	Saumyakēśava temple
		Melkote—	Narasimha temple on the hill
			* Cheluva-Nārāyaṇa temple
		Basrāl—	* Mallikārjunasvāmi temple
			Chennigarāya temple
			Īśvara temple
	Būdūr—		Śrī Kāśī Viśveśvarasvāmi temple
			Śrī Anantapadmanābhasvāmi temple
	Guṇḍlupot—		* Rāmēśvara temple
			Pārvatī temple
			* Parayāsūdēva temple
			* Vijayanārāyaṇa temple
	Kaḷale—		Lakshmīkānta temple
			Somēśvara temple
			Pañchaliṅga shrine
Hassan District	• ...	Bēlūr—	* Chennakēśava temple
		Halebīd—	* Hoysaleśvara temple
			* Basti temples
Kadur District	...	Angaḍi—	* Temples and
			* Bastis
		Kaḷasa—	* Kaḷasēśvara temple
		Śringeni—	* Vidyāśankara temple
		Kigga—	* Rishyaśringēśvara temple
		Harīharapura—	Temples
Shimoga District	...	Tīrthahallī—	Temples
		Āraga—	Temples
		Humcha—	* Bastis and inscriptions

APPENDIX 'B.'

List of Photographs taken during the year 1933-34.

Sl. No.	Size	Description	View	Village	District
1	8½" × 6½"	Lakshmikanta temple	Front view of Mahadvara	Katale	Mysore
2	Do	Do	Kalyanamantapa	Do	Do
3	Do	Do	Side view of Garbhagriha	Do	Do
4	Do	Do	Front view of verandah	Do	Do
5	Do	Do	Main image	Do	Do
6	Do	Do	Processional image	Do	Do
7	Do	Do	Metallic image of Rama group	Do	Do
8	6½" × 4½"	Do	Silver vessels presented by Tipu Sultan	Do	Do
9	Do	Do	Garuda	Do	Do
10	Do	Do	Rajamannar with consorts	Do	Do
11	Do	Ittigenuahgama temple	Carved sandalwood doorway	Do	Do
12	Do	Specimen of kadita	Do	Do	Do
13	12" × 10"	Saunmyakesava temple	Ceiling	Nagamangala	Do
14	Do	Do	Do	Do	Do
15	10" × 8"	Do	Venugopala figure	Do	Do
16	Do	Do	North-west view	Do	Do
17	Do	Do	Interior view	Do	Do
18	8½" × 6½"	Do	Tower with Dipastambha	Do	Do
19	Do	Do	Pillar	Do	Do
20	Do	Do	Dipastambha	Do	Do
21-22	6½" × 4½"	Do	Naga stones	Do	Do
23-29	8½" × 6½"	Narayanaswami temple	Pillars	Melkote	Do
30	Do	Do	Row of pillars	Do	Do
31	Do	View of the hill from East	Do	Do	Do
32	12" × 10"	Bhoganandisvara temple	Ceiling	Nandi	Kolar
33	Do	Do	Chola figure	Do	Do
34	Do	Do	Side view	Do	Do
35	Do	Do	Hill view from Bhoganandisvara temple	Do	Do
36	10" × 8"	Do	Vasanta mantapa	Do	Do
37	8½" × 6½"	Do	Pillar in Navaranga	Do	Do
38	Do	Do	Pillars in Kalyanamantapa	Do	Do
39	Do	Do	Tower	Do	Do
40	6½" × 4½"	Do	Ball in front	Do	Do
41	Do	Do	Perforated screen	Do	Do
42	Do	Do	Stone inscription	Do	Do
43	Do	Do	Tandavesvara	Do	Do
44	Do	Do	Tripara-dahana	Do	Do
45	Do	Do	Pillars in front of Nandi	Do	Do
46	8½" × 6½"	Arunachalesvara temple	Tower	Do	Do
47	Do	Yoganandisvara temple	Sukhanasi doorway	Do	Do
48	Do	Do	Side view	Do	Do
49	Do	Town view from the hill	Do	Do	Do
50	6½" × 4½"	Amrita sarovara	Do	Do	Do
51	Do	Nellkayi Basavanna	Do	Do	Do
52	Do	Wellington's Nose	Do	Do	Do
53	Do	Virabhadra temple	Doorway	Do	Do
54	Do	Do	Shutters of Garbhagriha doorway	Do	Do
55	Do	Tipu Sultan's Palace	Back view	Do	Do
56	Do	Cibbon's Bungalow	View	Do	Do
57	8½" × 6½"	Do	Do	Do	Do
58-59	Do	Views of peepul tree	Do	Viduravaththa	Do
60	Do	Mukthinathesvara temple	North-west view	Bimamangala	Bangalore
61	Do	Do	Doorway	Do	Do
62	Do	Do	Interior view	Do	Do
63	Do	Do	Figures in front	Do	Do
64-70	6½" × 4½"	Do	Figures on the wall	Do	Do
71	Do	Do	Pillars	Do	Do
72	Do	Do	Chamundesvari	Do	Do
73	Do	Do	Tower	Do	Do
74	Do	Do	South-west view	Do	Do
75	8½" × 6½"	Gangadharesvara temple	Doorway	Sivaganga	Do
76	6½" × 4½"	Do	Metallic figures	Do	Do
77	Do	Do	Pillar in front of the temple	Do	Do
78	Do	Kempegaua's Hajara	South-east view	Do	Do
79	Do	Do	Pillar	Do	Do
80	Do	View of the precipice from the top of the hill	Do	Do	Do

List of Photographs taken during the year 1933-34—concl'd.

Sl. No.	Size	Description	View	Village	District
81	6½" × 4½"	... Pillars on the top of the hill	...	Sivaganga	Bangalore
82	Do	... Place of Gangotpatti	...	Do	Do
83	Do	... View of hill and Kalyani	...	Do	Do
84	Do	... Honnadevi temple	Honnadevi figure	Do	Do
85	Do	... Do	Bhairavi	Do	Do
86	10" × 8"	... View of the hill	...	Do	Do
87	8½" × 6½"	... Do	...	Savandurga	Do
88	6½" × 4½"	... Nandi mantapa on the top of the hill	...	Do	Do
89	Do	... View of the Bilgudda from Kari-gudda.	...	Do	Do
90-91	Do	... Views of fort walls	...	Do	Do
92	8½" × 6½"	... Devarayandurga	Fort wall	Devarayandurga	Tumkur
93	Do	... Do	Fortress and the Hill	Do	Do
94	Do	... Do	View from the top of the hill.	Do	Do
95	12" × 10"	... Hill view from east	...	Madhugiri	Do
96	10" × 8"	... Do	...	Do	Do
97	12" × 10"	... View of the hill from north	...	Do	Do
98	Do	... View of the town	...	Do	Do
99	Do	... View of the temples and hill	...	Do	Do
100	10" × 8"	... Mantapa in Somesvara temple	...	Do	Do
101	6½" × 4½"	... Buildings on the top of the hill	...	Do	Do
102	Do	... View of the top	...	Do	Do
103	Do	... View of the town from the top of the hill.	...	Do	Do
104	8½" × 6½"	... Ibrahim Rauza	...	Sira	Do
105	12" × 10"	... Yogamadhava temple	Yogamadhava	Settikere	Do
106	8½" × 6½"	... Gangadharasvara temple	Porch containing stone bell	Turuvekere	Do
107	6½" × 4½"	... Beterayasvami temple	Figure at Mahadvra	Do	Do
108-110	12" × 10"	... Keragalur copper plates	...	...	...
111	6½" × 4½"	... Do	Seal	...	...
112-13	10" × 8"	... Nittur copper plates	...	...	...
114	6½" × 4½"	... Do	Seal	...	...
115-116	Do	... Yaayanur copper plates and seal	...	...	...
117	Do	... Venkatesapura copper plates	...	...	...
118	10" × 8"	... Devarahalli stone inscription	...	...	...
119	8½" × 6½"	... Stone inscription	...	...	...
120	10" × 8"	... Stone inscription of Chalukya-Permadi.	...	...	...
121	Do	... Stone inscription of Vira Santaradeva.	...	...	...
122	6½" × 4½"	... Vijayanagar coins	...	...	...
123-124	Do	... Mysore coins	...	...	...
125	8½" × 6½"	... Do	...	...	...
126	12" × 10"	... Palm-leaf manuscript	...	...	...
127	8½" × 6½"	... Do	...	...	...
128	12" × 10"	... Plan of pond at Hulikere	...	...	...
129-30	Do	... Astronomical instrument—(Front and back).	...	...	...
131-132	10" × 8"	... Do	...	...	...
133-140	6½" × 4½"	... Garudanapalya pottery	...	...	...

APPENDIX "C".

List of Drawings prepared during the year 1933-34.

- | | | | | |
|----|-----------------|-----|------------------------|------------------------|
| 1. | Sāvandurga hill | ... | ... | Sketch map |
| 2. | Madhugiri hill | ... | ... | Do |
| 3. | Binnamāṅgala | ... | Muktināthēśvara temple | Ground plan |
| 4. | Settikere | ... | Yōgamādhava temple | Do |
| 5. | Bēlūr | ... | Kēśava temple | Tracing of ground plan |
| 6. | Chitaldrug | ... | Siddhēśvara temple | Ground plan |

E R R A T A .

<i>Page</i>	18	<i>line</i>	21	<i>for</i>	acave	<i>read</i>	a cave
"	19	"	14	"	musketh oles	"	muskot holes
"	21	"	20	"	Governers	"	Governors
"	21	"	33	"	Jumma in the Masjid	"	in the Jumma Masjid
"	31	"	36	"	Hoysala	"	Hoysala
"	41	"	17	"	Squared	"	square shaped
"	51	"	17	"	<i>śrāmadīratha</i>	"	<i>māmadirata</i>
"	51	"	19	"	or	"	of
"	73	"	20	"	as	"	at
"	73	"	22	"	his successor	"	his successor
"	115	"	38	"	Sayah's	"	Sayana's
"	118	"	36	"	Yūḍikmahāl	"	Yūḍikmahāli
"	129	"	3	"	S' 1376	"	S' 1374
"	130	"	18	"	Chandrasa	"	Chandarasa
"	137	"	8	"	Mulvavipuri	"	Mulvavipuri
"	144	"	13	"	made to	"	made by Chāgi-Permādi to
"	144	"	Footnote 1	"	reḍad as oḍla	"	read as Oḍala
"	188	"	26	"	kingdom	"	taluk

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